AN INTRODVCTION TO THE WORTHY RECEIVING THE SACRAMENT of the Lords SVPPER.

By that late learned Minister of Gods holy Word, WILLIAM PEMBLE, *of Magdalen Hall in* Oxford.

EG

Published since his death by his Friend.

Qui discordat à Christo, nec manducat carnem eius, nec sanguinem bibit, etiamsi rei tantæ Sacramentum ad iudicium sibi præsumptionis quotidie indifferenter accipiat. *De Consecrat. Dist. 2. c. 65.* Qui discordat. *Ex Aug. in lib. Sent. c. 339.* Vt quid puras dentes & ventrem? Crede & manducasti. *Ibid. c. 47.* Vt quid. *Ex Aug. tract. 25. & 26. in Ioan.*

EG EG

LONDON,
Printed by *H. L.* for *Iames Boler*, and are to be sold at the signe of the Mary-gold in Pauls Church-yard,
Anno Dom. 1629.

19 Lro 2. (11)
1 Cor 11. 24 (3)
25 (3)
26
27 (19
29 (22. 58
28. (40
30 (77)
48 Jer. 10. 67

Ecce quales sunt qui Christum colunt. 17
ubi sublimior prærogativa major est culpa. 22.
[illegible] 22

TO THE WORSHIP-full his worthy good friend, IOHN BAKER Esq. at *Mayfield* in *Sussex*, *Grace and Peace.*

IT, to erre in speculatiue Doctrines, chiefly where the soueraignetie and sufficiencie of the Scriptures is maintained (as it is with vs) is not so frequent nor so easie, as to mistake in matters practical. Errors in doctrine are more dangerous, but corruptions in practice are more often, by reason that our practice flowes immediatly from more various and weake principles in vs, than our speculations doe. Hence we see that in matters diuine amongst vs, where the Scriptures are in force and haue their due place, there are few errours in the doctrine, many faults in the practice. For an instance wee need go no further than the Sacrament of the Supper: the doctrine whereof, is, by the blessing of God, out of question for the Orthodoxie of it in our Church. But where Satan cannot taint the

Doctrine, there he will corrupt the Practice all hee can: ſo we finde that in S. *Pauls* time the [a] Practice of this Sacrament was rather growne faulty, than the Doctrine; a type of our dayes, wherein we ſee the people growne careleſſe, remiſſe, and prophane for the practice in the receiuing of this Sacrament, ſo very few prepare themſelues in a [b] diſcerning manner. In matters morall and diuine (contrary to what we ſee in things naturall) we leape from one extreame to another *ſine medio*, from ſuperſtition to profaneneſſe, from bad to worſe. [c] Papiſts and we agree that this Sacrament is not to be giuen to children, who cannot examine themſelues: [d] we all ſay, that to this Sacrament there is required a perſonall and a præuiall diſpoſition in the receiuer, an *opus operantis*, and yet wee finde our people come to the Lords table, though not children in years, yet in vnderſtanding. Nay do we not hear the very beſt complain much this way? their griefe is, that this Sacrament doth them little good: and where one complaines of his vnprofitable hearing the Word, many bemone their vncomfortable receiuing of this Sacrament. What may be thought the cauſe? are they not both the very ordinances of God? Yes, I know that Sacraments haue a certaine [e] voyce, and that they are a kinde of viſible words; yet there is not that [f] *viua vox* in the Sacrament adminiſtred, as is in the Word preached. Now this [g] force which is in the liuely voyce of the Preacher, doth helpe much to qualifie the Hearer. Let this then goe for a truth, that amongſt ſome other reaſons of this difference, one maine cauſe why we ſay and feele that

a 1. Cor. 11. 21. 22.

b 1. Cor. 11. 29

c Maldon. in Ioh. 6.

d Aug. de merit. peccat. l. 1. c. 24. & paſſim alibi. Ter. l. 4. aduer. Marcion. Amb. l. 3. Sacr. c. 1 *followed by ſome in* Bohemia. Chry. præl. & Chron. & Ruſsia. Odorbard. de Relig. Ruſ.

e Ex. 4. 8.

f Hiron. Paulino.

g Latens. ἐνέργεια. Ibid.

we profit leſſe by this Sacrament, than by the word preached, is, for that as we ſhould prepare more, ſo we doe prepare leſſe before-hand to the receiuing of this Sacrament. The way then to cure this diſeaſe, is to prepare and fit our ſelues better; and to that end is this booke, ſeruing rather to prepare the Communicant in the practice, than to defend the doctrine of this Sacrament. A good book, & in our dead and vnſauory times very needfull: which I now dedicate to you (to ſay nothing of mine owne reſpects) for reaſons taken from the deceaſed Author. Were hee aliue, and ſay he would print this booke, you are the man whoſe name it ſhould bear; you ſupported the vine that bore this, and many other excellent grapes: his ſtudies had ſhrunke and withered, euen then when they were about to knit, had it not beene for you and your exhibitions. To tell you what great charge you beſtowed on him, I neede not: to tell the world in print, is a thing you deſire not; only I would men of quality would ſtay their hands from their exceſſes vpon vnprofitable creatures, and leane of you to ſhew their bounty, in watering ſuch plants as this was; and then they neede not repent of their exceſſes, but rather reioyce with you for their expences: And I could wiſh, that euery Gentleman of ranke, could ſay, as you can, that in his time he hath raiſed vp an able Schollar, a learned Diuine, a well ſtudied Artiſt, a skilfull Linguiſt, and which is the ſoule of all, a very godly Miniſter. Had he liued, you had enioyed

him, and he you; but he is gone to enioy the Lord, and in the reading of this his booke, you may in some sort enioy him. And such as read this and the rest of his labours, if they profit not by them, let them blame themselues: if they do (as I am certain many doe) next vnto the Lord, let them thanke you, and blesse God for him and you, to whom I commit both you and yours, & remaine

Yours in the Lord Christ,

RICHARD CAPEL.

To the Reader.

COurteous Reader, if any other print this book according to any notes, I thought good to giue thee notice, that this is according to the Originall, vnder the Authors owne hand; left vnto mee, when he departed this world: and therefore take this as the only true, and genuine Copy And so farewell.

R. CAPELL

AN INTRODVCTION To the worthy receiuing of the Sacrament of the Lords SVPPER.

MOst true is that of Salomon, *Pro.* 19. 2. *Without knowledge the minde is not good:* and, *Hee that hasteth with his feet sinneth.* True, where the minde wants knowledge, the foot will bee hastie, Ignorance and rashnesse are inseparable companions: but this is true also, that Knowledge alone cannot make a man good: Where the minde hath knowledge, the foote may be lazie; and where knowledge abounds, negligence may abound too. Now of the two, *Minoris criminis reatus est, legem nescire, quàm spernere*, as Saluian speakes; & an vnaduised practice comming from ignorance, is farre more tolerable, than wilfull disobedience conuicted and condemned by knowledge. There is then a necessity for practise to follow after knowledge, and there is also an excellency wherein practice goes before knowledge, as the end alwaies deserues more loue and praise than the meanes. The younger brother in order of Nature, hath here the preheminency to be De gub. l. 4.

bleſſed aboue the elder: which I ſpeak not to make diuiſion among brethren, and ſet at oddes theſe two parts of Religion by a quarrelſome compariſon; but that I may haue leaue at this time to doe as *Iacob* ſometime did when *Manaſſeh* and *Ephraim* were preſented vnto him by *Ioſeph*; namely to croſſe my hands of purpoſe, and, contrary to my vſual courſe, lay my right hand on the head of the younger, my left hand on the head of the elder brother: I mean, that whereas in the handling the nature of the holy Sacrament of the Lords Supper, a twofold conſideration offers it ſelfe: the one concerning knowledge, in the explication of the nature of the myſteries contained therein; the other concerning our religious practice in the celebration thereof, You will not be diſpleaſed if I firſt begin with practice, inſiſting vpon ſuch holy duties as concerne vs in going about this buſineſſe; laying aſide, for a while, ſuch contemplations about the nature of this Sacrament, as ſerues only to informe our knowledge. I haue made choiſe of this courſe, as that which is 1. more neceſſary for this Auditorie, 2. moſt neceſſary for this ſubiect, the Sacrament, wherof we are to ſpeake. I may in charity hope, that there is none amongſt vs, ſo rudely and ignorantly bred vp vnder ſuch gouernours, as Countrie or Vniuerſity hath afforded, but that he is furniſhed with ſuch a competency of knowledge, as to giue a reaſonable account of his faith, touching the doctrine of the Sacraments: Yet if there be any, whoſe ignorance in this behalfe may make them bluſh, to ſuch I wiſh an increaſe of godly carefulneſſe in their gouernours, that they will prouide for the aduancement of Religion, as well as Learning, in thoſe that are vnder them; and alſo a more conſcionable induſtry in themſelues, to hearken vnto inſtruction, & to make vſe of all ſuch meanes as they ſhall be directed vnto, for the attainment of knowledge in this and other points of true Religion. For the Sacrament it ſelfe, wee ſhall not erre in following that rule, which holds true in all Diuinity, that, Wee ſhall the better know the nature of ſecret myſteries, by firſt making conſcience

to

to practise our knowne duety. And therefore this Sacrament being instituted in the Church for the continuall exercise of many heauenly graces of the Saints, much rather than for the imploiment of their wits in long disputes & curious speculations about the nature of this holy ordinance; it will bee, I hope, not vnfit, first to acquaint you, how this Sacrament serues for the increase of grace in the hearts of the godly, and hereafter, as God shall giue ability and opportunity, to vnfold the truth in such controuerted doubts, as haue been raised touching this Sacrament, rather by the darknesse & superstition of mens braines, than from any true difficulty that can be found in the Institution it selfe. I come therefore in the first place, to put you in minde of that which concernes our Christian practice about this Sacrament. where our duety is twofold: a. pag. 6. 7

1. A frequent celebration of this Sacrament.
2. A right remembrance of Christs death, set forth vnto vs therein.

Both these duetie are comprised and commended to vs in those words of the institution, in 1. *Cor.* 11.

Againe, *Verse* 24. *This doe yee in remembrance of mee.* And *Verse* 25. *This doe as oft as yee drinke it, in remembrance of mee.*

Verse 26. *For as often as yee shall eate this bread and drinke this cup, ye doe shew the Lords death till he come.*

These words doe plainely containe those two forementioned dueties, concerning the time when this Sacrament is to be celebrated, and that is, *Often*; and touching the maner or end of its celebration, which is, a perpetual Remembrance of the death of Christ.

For the first, that its a necessary duety which lies vpon euery one, often to frequent this Sacrament; it were only to be wished, that our practice were as conformable, as our consciences are generally conuicted of the truth of it. Yet if any man list to doubt, these reasons may perswade him that will not be obstinate.

1. The Commandement of Christ, [*This doe as often as*

yee drinke it.] ὁσάκις here implies a πολλάκις: as often as yee doe it, therefore doe it often; not once in our age as Baptisme, neuer to be repeated; nor once a yeare and no more, as the Passeouer: but many times in our age, many times in a yeare, according as the Saints in the Primitiue Church vnderstood the meaning of these words, and not as some in these times, when Sophistry hath wrangled out Diuinity, would seeme to cauill; that because the words runne [*Do it as oft as you eate this bread and drinke this cup*] therefore it is at their discretion to doe it as seldome as they please.

2. Their owne necessitie may perswade them, if they can be sensible of their spirituall weakenesse and wants. Let them looke inward, and see how great neede they haue of many and often confirmations of their Faith, renouations of their Repentance, of stirring vp the graces of God in the soule, to adde an edge and eagernesse vnto all spirituall affections after holinesse, to get vnto themselues the most powerfull prouocations vnto obedience. Euery one that hath grace, knowes how frequently the power thereof is impaired by temptations, weakned by worldly distractions euen of our lawfull imployments, and ouer-mastered by the force of sinnefull lusts: so that they must needs discouer a great deale of ignorance in their spirituall estate, that feele not in their soules a pronenesse to affamishment as well as in their bodies; at least they bewray intolerable carelesnesse, that finding the emptinesse and leanenesse of their soules, yet neglect to repaire often vnto this holy Table, whereon is set forth the Bread of life, whereof, when they haue eaten, their * spirit may come againe, their hearts may be strengthned, their soules may be repleniſhed as with marrow and fatnesse.

*1. Sam 30.12.

Wherefore giue me leaue to perswade you to the practice of so needfull a duety, and withall to tell you of that fault, whereof this age is extreamly guilty. A very shame it is to compare the slacknesse of our daies with the forwardnesse of those primitiue times of the Church, in the often celebration of this holy Sacrament. Then it was administred

miniſtred almoſt euery Lords day; now we are fallen from fifty times a yeare, to once, twice, thrice, or for the greateſt part to foure times in the yeare. It is true, that as in other, ſo in this diuine inſtitution, Satan hath done much by his malicious policy, to corrupt mens hearts in the obſeruation of it: when the Sacrament was adminiſtred often, he brought it into contempt by the commonneſſe of it, now that it is adminiſtred ſeldome, thorough ignorance, it is abuſed and neglected as vnneceſſary. I may not preſcribe how often the celebration thereof is fit to be vſed: our Church hath partly left it to the diſcretion of her Miniſters, partly inioyned the ſolemnization thereof at the leaſt * three times a yeare. Shee hath ſeene the vntowardlineſſe of her Children, who muſt be compelled by law to come in vnto this feaſt, or elſe the Lords Table is likely to ſtand vnfurniſhed of gueſts.

* See the booke of Canons.

A ſtrange matter that men ſhould neede a Law to bring them to the Sacrament. One would thinke that mens conſciences ſhould herein be a Law vnto themſelues, and that there were no neceſſity to haue a Statute for hungry men to eate, or for ſicke folke to take phyſicke. But here is the intolerable infidelity and irreligion of our times; did not feare of Law and ſhame of the world preuaile more with many, than any benefit which they perceiue is to be gotten by frequenting the Sacrament, they that now come but ſeldome, would come neuer: they haue no appetite to this ſpirituall bread, their taſte cannot reliſh this Angels food, and thence the Table of the Lord is contemptible in their eyes, and their very ſoule loatheth this bread of heauen.

I confeſſe indeed, that perſecution is a ſharpe ſpurre to put men on vpon the diligent practice of all religious duties: and ſo it was in the Primitiue Church, that the bitterneſs of afflictions gaue a ſweeter reliſh to religion. Nertheleſſe they muſt needes be ill nurtured, that will do nothing without beating; and very ſtrange it is that men ſhould conſtantly waite vpon the ſeruice of God, when paine & diſgrace terrifie them from it, and then fall off to

neglect it, when honour, peace and liberty inuite them to it. And what, my brethren, had the bloud of Christ a fresher taste in these first ages after it was newely shedde? had his sacrificed body a more fragrant smell, inuiting the Saints like birds of prey to flye from far with maruellous swiftnesse, vnto this dead but yet all-quickning carcasse? Hath it now, through tract of time, lost that sweetnesse wherewith heretofore it cheared both God and Man? No, tis we haue lost our senses, our faith, our zeale, our loue. Christs bloud, like the Manna in the Arke, putrefies not, but endureth for euer, to feed vs also in these last ages of the world vnto euerlasting life. That fountaine which was opened in his side, runnes yet afresh, and hath an euerlasting vertue to cleanse vs from the leaprosie of sinne, and to coole the heate of a weary soule, inflamed with sinne and the fire of Gods wrath, only if we can be sensible of our thirst, and that our hearts can pant after these waterbrookes, running amaine vnto them for refreshing, when we are furiously chased by our iniquities following vs at the heeles. Wherfore, my beloued brethren, let vs be admonished hencefoward to make conscience of frequenting the Lords Table, so often as by fit opportunity wee may enioy the benefit thereof, lest our lazie slothfulnesse be at last punished for a profane contempt of the precious bloud of our Lord Iesus Christ.

This be spoken of the first ducty in comming to the Sacrament; the next followes, touching that which is to bee done about the celebration of it. Now this is in generall, A solemne commemoration of the death of Christ, expressed in those word [*Do this in remembrance of me*] and in those [*Yee shew forth the Lords death till he come.*] Which words doe summarily declare what was the end and intent of Christ, in instituting this Sacrament, and what is the ducty which hee requires of euery Christian in the solemnizing thereof: namely, That therin we should make a perpetuall commemoration of his death and passion vnto the end of the world, till he come againe to iudgement. Now this remem-

remembrance of the death of Christ in the Sacrament, is to be taken in a double sense:

1. In opposition to the outward Elements and Ceremonies in the Sacrament.

2. In relation to those spirituall graces of the soule, which are to be exercised in this commemoration.

In the former must be shewed vpon what our hearts & thoughts must be fixed in the holy Sacrament; namely, not on the Elements and actions of the Sacrament: but on Christ and his benefits; all the desires of our soules must be towards him, and to the remembrance of his Name.

In the latter it will appeare, how, & in what manner our soules must be fixed on Christ; namely, not in a bare historicall remembrance of his sufferings, but in a powerfull and gracious feeling of the vertue of his death, working life and holinesse in our soules.

Of these two points in order; and of the first briefly, which is this, That our thoughts are not to dwell vpon the outward elements and actions of the Sacrament, but from them to be raised vp to the meditation of Christs sufferings, and the benefits we obtaine thereby.

Doe this in remembrance of mee, saith Christ, *i.e.* of my death, and your redemption by it: not, Do this for it owne sake, looking no further than what is visible to your eies in the outward solemnity. Neuer was any Ceremony, Legall or Euangelicall, appointed for its own worth, as if either God were pleased, or mans soule edified in grace by such carnall obseruations. For God is a Spirit, and will alwaies bee worshipped in spirit and truth: and mans soule is a spirit of a pure and immortall substance, which cannot bee nourished and maintained in life and strength by any outward fading thing or action; but only by that which is proportionable to its owne celestiall and spirituall quality. Now this alone is the grace and fauour of God, the treasury and store-house whereof is the person of our euer-blessed Mediator Iesus Christ, vnto whom the ancient Church was directed in all Leuiticall obseruations, to whom these

these Euangelicall Sacraments doe still direct vs.

Wherefore you are againe to be admonished, those especially of the younger sort, That they do attentiuely obserue what that thing is, whereabouts all their meditations are to be employed in this sacred businesse. Remember that here Christ crucified is all in all, in euery element, in euery action. When thou seest the Bread and Wine separated by consecration vnto this holy vse, thinke on Christ ordained and fore-appointed by the Father from euerlasting, vnto the accomplishment of our redemption by his bloud-shedding. When thou seest the Bread broken, and the Wine powred forth; thinke on Christ torne and rent in his precious body with stripes and wounds, pained euen to the death in his most holy soule, full of the wrath of God and indignation of the Almighty, by whom he was smitten for thy sinnes, and plagued for thy transgressions. When the Minister offers to thee the Bread & Wine, think on Christ giuen vnto thee of God freely, and giuing himselfe vnto thee if thou wilt receiue him. When thou receiuest and eatest these elements, think on Christ, that liuing Bread, that giues life vnto thy soule, and by his merits preserues it from eternall death. Knit thy heart vnto him by the band of an holy faith, throw thy selfe into his armes stretched out on the Crosse to embrace thee; wash thy soule in his bloud, that thou maist bee cleane; hide thy selfe in the holes and clefts of this rocke, from the stormy tempest of Gods wrath, that it may not touch thee; put thine hands & thy fingers into his side, and the print of the nailes, and cry out with that blessed Apostle in the highest degree of all possible reioycing, My Lord and My God. This is the life of this holy Sacrament, without which spirituall applications, all is but a dead and empty Ceremony. Wherfore miserable is their error, who out of ignorance or a wrong opinion, bend their senses & amuse their thoughts, only vpon the things which in this Sacrament are presented vnto their bodily eyes, neuer looking vp vnto the graces and merits of Christ, vnto whom onely

these

theſe outward Ceremonies doe point. Two ſorts there are guilty of this offence: 1. Papiſts, who, in this & the whole frame of their Religion, loue to glory in the fleſh, and doate vpon carnall outward ceremonioufneſſe; reſt too much in the *opus operatum*, the worke done, without all power and life of holineſſe in the doer. 2. The ſecond ſort are ignorant Proteſtants, of whom there be thouſands that vnderſtand nothing at all of the end and vſe of theſe myſteries. It is pitifull to behold the demeanour of the ordinary ſort of people at the Sacrament; they come thither they know not wherefore, and they do there they know not what; they cannot tell how to looke, which way to turne themſelues about any holy meditations; many times their mindes are like a clocke thats ouer-wound aboue his ordinary pitch, and ſo ſtands ſtill; their thoughts are amazed at the height of theſe myſteries, and for the time, they are like a blocke, thinking nothing at all: or elſe their thoughts fall flat on the earth to baſe and bodily things, yea ſome in that wonderfull ſimplicity, as to imagine they come thither for a draught of ſweet wine, and a morſell of finer bread: or at beſt they raiſe their thoughts no higher than the Communion Table, thinking that if they haue receiued the outward elements in a reuerent manner, behaued themſelues decently during that action, forborne their worldly buſineſſe before and after, tempered their tongues from all vnciuill ſpeech, and demeaned themſelues mannerly for that day, then that they haue done a right acceptable peece of ſeruice to God. This ſtupidity of many, whether Popiſh or Clowniſh, cannot but be much commiſerated by all thoſe, vnto whom it is giuen to know any thing concerning the myſteries of the Kingdome of God. To conclude this point, let vs remember that admonition the Church giueth vs in this buſineſſe, calling on vs with a *Surſum corda*, Lift vp your hearts, and let's anſwer in doing as well as ſaying, We lift them vp vnto the Lord. Yea, be we alwayes mindfull of that generall rule which Chriſt gines his Diſciples, when they, together with the

simple Capernaites, hearing Christ call himselfe [*liuing Bread*] and [*his flesh Meate indeede*] and [*his blood Drinke indeede*] were much offended at it, as an absurd impossibility; Christ tells them they mistooke his meaning, [*It is the Spirit*, saith he, *that quickneth, the flesh profiteth nothing: the words that I speake vnto you, they are Spirit, and they are Life.*] *Ioh.6.63.*

Thus you see whom we must remember, in, and by this Sacrament, *viz.* Christ, and him crucified: In the next place we are to consider, in what manner this commemoration is to bee made, [*Doe this in remembrance of mee.*] What? in a bare recounting the story of his passion, amplifying the indignity of all circumstances, in curious contemplations about euery passage of Christ, from the garden to the graue? Is this all? no, nor halfe: You must therfore here remember a rule giuen by Diuines, [That in Scripture words of knowledge, in matters betweene God and Man, doe imply the affections,] And as God is said not to know the wicked, because he likes them not; so when we are commanded to know God, to remember our Creator, &c. wee must not streighten this precept vnto bare speculation of the Head, but extend it vnto the holy deuotion of the Heart, and obedience of the Hand. In this sense must Christ crucified bee remembred of vs in the Sacrament, not only as an obiect of our Knowledge, but principally as the obiect of our Loue, our Faith, our Hope, our Ioy, our Thanksgiuing, our Obedience. These and other heauenly graces, are all to be set a worke, and imployed about this remembrance of Christ in the Sacrament; and it is the increase and exercise of these graces, that our Sauiour intended, when he instituted this Sacrament, commanding vs to obserue it in remembrance of him, and by it to shew his death till his comming againe. But that we may goe a little more particularly to work in this point, obserue that there are foure principall graces that haue a singular vse in this holy businesse: they are 1. Faith, 2. Repentance, 3. Thankfulnesse, 4. Loue. Touching which, I would not haue

haue you expect, that I ſhould here handle them at large, by way of common place: my purpoſe only at this time is to ſhew you what ſingular vertue may bee drawne from the meditation of Chriſts death, for to quicken & increaſe the life and power of all thoſe forementioned graces. I will doe this briefly, deſiring the younger ſort eſpecially, carefully to attend vnto ſuch generall heads of meditation as I ſhall propoſe, to the end their thoughts may haue ſome matter whereon to worke, which otherwiſe will bee too too wilde, and confuſedly diſtracted.

1. Firſt then touching Faith, Chriſt crucified is propoſed vnto vs in the Sacrament, as the obiect of our Faith, alluring vs to a firme beliefe in him, vpon theſe two ſtrong perſwaſions:

1. That he is a Sauiour All-ſufficient, hauing with him plenteous Redemption. One that hath paid the vtmoſt farthing that could be demanded for our ranſome, hauing trodden the winepreſſe of the fierce wrath of the Almightie, and borne vpon his ſhoulders the whole burden of that vengeance, which would haue ſunke our ſoules to the bottome of hell. A Sauiour that hath vtterly defeated all the powers of darkneſſe; and ſpoyled them, leading captiuity captiue: Thereby purchaſing for vs a Kingdome that cannot be ſhaken, but ſure and ſtedfaſt againſt all violence of our ſpirituall aduerſaries, euen a ſtable and firme eſtate in preſent grace, and an open and faire paſſage vnto that immortality & glory which ſhall be reuealed. Wherfore iuſtly hath he in this Sacrament ſet forth himſelfe vnto vs, vnder the two elements of Bread and Wine, parts of one complete and perfect nouriſhment: to aſſure vs, that in his merits, there is an abſolute all-ſufficiency to bring vs to euerlaſting life.

2. That hee is a Sauiour freely giuen of God and giuing himſelfe vnto vs. He laid downe his life freely, no man hauing power to take it from him: and therefore he freely gaue his fleſh for the life of the world; and in the Sacrament he freely offers himſelfe to euery beleeuer, to

be receiued and imbraced by him. Both these are strong motiues to quicken our faith in remembring Christs death: for if either the greatnesse of the work of redemption, and surpassing difficulty to saue a sinner, should terrifie vs; we know what euer it be, he hath finished it: or if our vnworthinesse should discomfort vs, we see that Christ staies not till we can deserue him; but as he died for vs when we were vnworthy, so euen whilst we are vnworthy hee offers himselfe to vs in all the benefits of his death. Wherefore let vs in a liuely faith fasten our eyes vpon this Brazen serpent, lifted vp on the crosse to cure the fierie stingings of sinne: let our eyes, our thoughts, and our affections be drawne after him, and learne we, as the Apostle exhorts, to trust perfectly vnto that saluation which is brought vnto vs. This for Faith.

2. In the next place is required the exercise of Repentance, to which there is no prouocation in the world more powerfull, than the serious meditation of Christ crucified. Two motiues there are, which commonly best preuaile with all natures, to worke in them sorrow for an offence; and they are both in this matter most liuely and vigorous.

1. Mercie wonderfull and incredible to a desperate offender, beyond all hope and expectation of his. When we were of no strength, when we were sinners, when we were enemies, euen then Christ in his time died for vs, as the Apostle notably aggrauates the death of Christ, *Rom.* 5. 6. 8. 10. How hopelesse was the state of vs men being once fallen by our first transgression? and yet euen this in extremity of misery, how proudly and rebelliously did we carry our selues against that Maiesty, whom wee had offended? Yet then behold in God the riches of all patience, gentlenesse, and compassion: he is mindfull of vs, when we had forgot both him and our selues; his mercifull wisedome preuents all thought, and care, and possibility in vs, of prouiding the meanes of our recouery. Now where malice and vnworthinesse is thus ouercome by goodnesse, certainely if there be any sparke of grace, of noble nature,

of

of ingenuity left within vs, it cannot bee but our hearts ſhould be ouercome with ſorrow, for offending ſo gracious a Maſter, and rent aſunder with godly griefe for the diſpleaſure of ſo louing a Father.

2. The horrible nature of the offence, which, when it is ſmall, is ſleighted, but ſtrikes the heart with aſtoniſhment & confuſion, when tis capitall. Now ſin is of the worſt deſeruing quality that poſſibly may be; and it appeares by nothing ſo much as the furious diſpleaſure of God inflicted on Chriſt, when he bare our ſinnes in his body vpon the tree. Trace him from the Garden to Golgotha, and you ſhall ſee whole armies of ſorrowes ready to inuade him, euery ſteppe hee treads, the deeper he wades into a ſea of bloud, and wounds, and ſtripes, and waters of affliction; men, and diuells, yea and God himſelfe fight againſt him; he is forſaken of God, perſecuted, deſpiſed, and ſcorned of all the world, aſſailed and tempted by all the powers of hell, become the aſtoniſhment of Angels, the wonder and amazement euen of ſenſeleſſe creatures. Ah, my Brethren, were our ſoules in his ſtead, and did we feele but the leaſt part of that anguiſh which poſſeſſed and incompaſſed that holy perſon within and without: how miſerable might we iudge our caſe to be? Bleſſed we are now, that in this we feele it not: but yet we ſhall not bee bleſſed alwayes, vnleſſe wee can compaſſionate his feeling of it. Wherefore let vs turne our thoughts vpon our crucified Sauiour, and looking vpon him whom we haue pierced, let vs as we are commanded, *Zach.* 12.10. [Mourne for him as one mourneth for his only ſonne, and be in bitterneſſe for him, as one that is in bitterneſs for his firſt-born.] Let vs ſee the cauſe of his ſufferings to be in our ſelues, and lament we for our ſinnes that haue ſlaine the Lord of Life. And now let vs learne to acknowledge what a deteſtable thing ſinne is, which deſerued ſo horrible a puniſhment, that could turne the fauourable countenance of the moſt mercifull and pitifull God, into frownes and fierce diſpleaſure againſt his dearely beloued Sonne, as ſoone as he beheld in

him the person of an offender. Shall the pleasures of sinne be sweet to vs, which caused Christ to drinke of the bitter cup, euen downe to the dregges? Shall wee make a iest of that, that made God angry in the greatest earnest that euer was? Seemeth that a light thing in our eyes, that brought on Christ a burden so heauy, that it pressed the bloud out of his veines, the soule out of his body? Oh how would these meditations dash in pieces the conceptions of lust in their infancy? How mightily effectuall would they bee to mortifie our corruptions, and crucifie the body of sinne in vs? Know this and remember it, That of all motiues to repentance, and preseruatiues against the infection of sinne, there is none so powerfull, as continually in all places and imployments to beare about with vs in our hearts and meditations, the Dying of the Lord Iesus:

And this of Repentance: it followes that we speake of the third grace to be exercised in this holy commemoration of Christs death, which is Thankefulnesse. A grace of singular vse in this Sacrament, which thence takes its name of *Eucaristia*, whereby it is frequently stiled. Sorrow and ioy must here be mingled together; a sorrow for sinne that deserued such sufferings, but a ioy vnspeakable and glorious, in Thanksgiuing to Christ for his great mercy, in taking vpon him such sufferings. And great cause there is, we should be thankfull for the death of Christ, in these three respects.

1. Because by it the greatest blessing that euer was, is purchased for vs; namely, pardon of sinne, reconciliation with God, grace and glory.

2. Because there is on our part, the greatest vndesert of it that may be. For wherin was God beholding vnto vs? we were his creatures when we were at best, and then he needed vs not: we were his enemies, when wee were at worst, and he had iust cause to hate and punish vs.

3. In regard of the infinite disproportion betweene vs and Christ who died for vs; the iust for the vniust, the Lord for the slaue, the King for the subiect, the Creator for

for the creature. All theſe are forcible motiues to ſtirre vp in vs a thankfull reioycing in the Lord our Sauiour, that hath done ſo great things for our ſoules. It ſhould make our hearts breake forth into bleſſings, and thankes, and praiſes, admirations, and extollings of the wonderfull fauour he hath ſhewed to the ſonnes of men. Wherefore if it be poſſible, let vs bring our hearts in tune, to beare a part in that new ſong, which the elders ſing before the throne of the Lambe, *Reu.* 5. 9, 10. [*Thou art worthy to take the booke and to open the ſeales thereof: for thou waſt ſlain and haſt redeemed vs to God by thy bloud, out of euery kindred, and tongue, and people, and nation, and haſt made vs vnto our God, Kings and Prieſts, and we ſhall reigne on the Earth.*] And for a ſweeter harmony, let the Angels be admitted into this quire; with them and the Saints, ſing we as it is verſ. 12. [*Worthy is the Lambe that was ſlaine to receiue power, and riches, and wiſdome, and ſtrength, and honour, and glory, and bleſſing:*] Yea, for a full Conſort, let vs with euery creature in heauen, in earth, vnder the earth, and in the ſea, ſing as it is in verſ. 13. [*Bleſſing, honour, glory and power, be vnto him that ſitteth vpon the Throne, and vnto the Lambe for euer and euer.*] And ſo much alſo of the third grace: the laſt followes, which is

4. Loue vnto Chriſt, in a holy affection of the ſoule, carrying vs with full deſire to the enioying of him, & making vs to preferre our communion with him, before all things that in this world may challenge our deareſt reſpect. All thoſe motiues that ſtirre vp to Thankfulneſſe, prouoke alſo vnto Loue; the ſmalneſs of our deſert, the greatneſſe of the benefit, the glorioufnes of the perſon, all are here in a ſingular degree, and for them Chriſt deſerues our Loue in the higheſt degree that we can poſſibly ſhew it in. Hence the Church in the Canticles can finde no names ſo fit wherby to call her Spouſe Chriſt Ieſus, as theſe; [Him whom her ſoule loueth, her Beloued, and her well beloued.] Its admirable what pleaſures ſhe takes in deſcribing and talking of his rare excellencies; heres her full contentment, and the height of her ioy and peace, that ſhe is able to ſay; [*My welbeloued* Cant. 1.

welbeloued is mine, and I am his.] Certainely, my Brethren, were our hearts truely ſpirituall, had our ſoules taſted how good the Lord Ieſus hath beene vnto vs, were our eyes opened to ſee him at the right hand of God clothed with all beauties of holineſſe, glory, and maieſty, it could not be but that our ſinnes, our pleaſures, all the pompe of this world would bee moſt vile and deſpicable in our eſteeme, and nothing but Chriſt would appeare worthy of our Loue, Delight and Admiration.

Theſe are thoſe heauenly graces of chiefe marke, that receiue life and ſtrength from the death of Chriſt, remembred in this Sacrament. And the effect of them all is our obedience in life and conuerſation, that we ſhould ſerue him faithfully, that hath bought vs at ſo deare a price. This is the triall of the truth of all thoſe forenamed graces; when our Faith works by Loue, our Repentance is approued by reformation, our Thankfulneſſe and Loue ſhewne in keeping of his Commandements. This is alſo the end of the death of Chriſt, who hath redeemed vs from our vaine conuerſation, wherein wee liued in the luſts of the fleſh, that henceforth we ſhould liue vnto him: who hath deliuered vs from the feare of our enemies, that wee ſhould ſerue him in righteouſneſſe and holineſſe all our daies.

And thus you ſee what it is rightly to remember Chriſt crucified, and to ſhew forth the Lords death in the vſe of this holy Sacrament, euen to remember him with beleeuing, with penitent, with thankfull, with louing, with obedient hearts. Not to remember him in this ſort, is to forget him; not to know the vertue of his death in this manner, is to bee ignorant of Chriſt crucified. An excellent knowledge, but of all moſt difficult to be put in practice. Tis an eaſie thing to turn the ſtory into a tragedy, to make a Scenicall repreſentation of the death of Chriſt, as the Papiſts vſe to doe on good-Friday, or to compile a curious declamation of this ſubiect, as Popiſh Poſtillers, and Preachers doe in their Lenten Sermons. I diſcommend not eloquence in ſo excellent a ſubiect, words cannot be better beſtowed

beſtowed than here: yet there is an error to be feared, leſt the tongue onely be imployed, where the heart chiefly ſhould be buſied: and there is danger alſo leſt ſuch high diſcourſes proue not vnlike thoſe of Tragedians, made more to breed admiration of the Poet, than attention and obſeruation of the fact. Thus much I may ſafely ſay, that the meditation of the death of Chriſt, requires not ſo much ſtrength of wit and inuention, as the exerciſe of all holy and zealous affections of the ſoule, to the increaſe of piety and obedience. There cannot be a greater incongruity, than to diſcourſe of ſo holy a ſubiect, with an vnhallowed heart; to amplifie the indignity of Chriſts paſſion, and yet not be moued at all to remorſe of conſcience for ſinne; to raile on *Iudas* and the Iewes, and yet ſweare by Chriſt; to deſcant vpon his Bloud and Wounds in paſſionate diſcourſe, and yet to teare theſe, & trample vpon that in execrable blaſphemies; to talke of Chriſt, and yet not to liue as a Chriſtian; to relate to others the ſtory of his crucifying by the Iewes, and in the meane while by obſtinate impiety and profaneneſſe to crucifie him againe vnto himſelfe. This is far from being a Preacher & a follower of Chriſt: to ſuch let mee ſpeake in *Saluians* words a little altered, *Chriſtum legunt & impudici ſunt, Chriſtum audiunt & inebriantur, Chriſtum ſequuntur & rapiunt: hæc ergo eſtimo nos qui Chriſtiani dicimur, facimus.* What might one of *Mahomets* diſciples here ſay, *Ecce quales ſunt qui Chriſtum colunt*; ſee the ſeruants of the crucified God, ſee them luxurious, profane, intemperate, blaſphemers, ſcorners of Religion: it muſt needs be, will he then ſay, they haue a bad maſter, that are ſuch euill ſeruants: *Si enim bona diſcerent, boni eſſent*, and, *Sancta à Chriſtianis fierent, ſi Chriſtus ſancta docuiſſet.* Thus whilſt ſome profeſſe themſelues Chriſtians, they are a reproch vnto Chriſt, a diſgrace of the Goſpell, and ſhame of all Religion. Wherefore I beſeech you perſwade your ſelues of this, that you neuer know Chriſt crucified aright, till your hearts can bleed in ſorrow for ſinne, as his bled for ſatisfaction, till your Faith embrace him, your ſoules

Sal. de Gub. l. 4. & 5.

reioyce in him, your loue be fixed on him, till his death haue causèd the death of sinne in you: till then, know that you are but ignorant in this great mystery of Christs sufferings. And now you are to goe vnto the Sacrament, take time and care to thinke of these things; so may you goe with comfort, and depart thence with profit vnto your soules. ##.

The Apostle after he hath declared the true institution of the Sacrament, and the right end to be obserued in the celebration of it, namely, The perpetuall commemoration of Christs death, in the words before spoken of; hee goes forward in the next place, to shew the great danger that men run into by peruerting this holy Institution, and abusing of it to wrong ends & purposes. They commit a great sinne, which drawes vpon them great iudgements both temporall and eternall, vnlesse by diligent examination of themselues, the sinne be preuented, and the punishment remoued. This the Apostle doth from the 27. verse. vnto the 33. verse. The resolution of which words is in briefe thus: They containe

1. The sinne of vnworthy receiuing, vers. 27.

2. The meanes to auoyd this sinne, which is due examination of ones selfe before the Sacrament, vers. 28.

3. The punishment which they incurre, who commit the sinne, and neglect the meanes; now that is damnation, or iudgement, vers. 29.

This punishment as it is temporal, is amplified 3. waies:

1. By experiment in the Church of Corinth, wherein God made it appeare by iudgements he inflicted vpon them, how much he was offended at their profanation of the Sacrament, vers. 30.

2. By the true cause of those afflictions, the not-iudgeing of themselues, vers. 31.

3. By the right end wherefore these iudgements came vpon them, which was to bring them to repentance for such their abuse of Gods ordinance, lest otherwise going on they fall into further condemnation, vers. 32.

At

At this preſent I ſhall ſpeake only touching the ſinne of vnworthy communicating at the Lords Table, whereof the Apoſtle ſpeakes in theſe words.

Verſe 27. Wherefore whoſoeuer ſhall eate this bread, and drinke the cup of the Lord vnworthily ſhall be guilty of the bodie and bloud of the Lord. * 28 page.

In this verſe we haue two generall parts:

1. The ſinne it ſelfe, vnworthy receiuing the Sacrament, in thoſe words [*Whoſoeuer ſhall eate, &c. vnworthily.*]

2. The quality of this ſinne: tis no ſmall fault, but a bloudy offence; tis to be guilty of murder, and that of the beſt man that euer was, Chriſt Ieſus: [*Hee ſhall be guilty, &c.*]

Of theſe in order. Firſt let vs enquire what it is to eate this Bread and drinke this Cup, *i.e.* to receiue the Sacrament vnworthily, ἀναξίως. Vnworthineſſe in receiuing the Sacrament, may be taken in reſpect either of the perſon, or of the manner of receiuing. Vnworthineſſe of the perſon is not here meant, for ſo tis apparent that no man can come worthily to the Sacrament, for as much as the beſt of men cannot deſerue of God the ſmalleſt bleſſing of this life, much leſſe ſo great a fauour as to enioy the benefit of the Word and Sacraments to euerlaſting life. Wherefore in our publique Leiturgie, wee doe iuſtly acknowledge, [*That we doe not preſume to come to the Table, truſting in our righteouſneſſe, but in Gods great mercy; and that we are not worthy ſo much as to gather the crummes vnder the Lords Table*] much leſſe to ſit thereat as a gueſt.

Vnworthineſſe then is here to be taken in regard of the manner of receiuing. A poore man may be vnworthy to be ſet at a Kings table, but yet he may there carry himſelfe worthily, *i.e.* in ſuch a decent behauiour, as is agreeable to the reuerence and maieſty of the place in which he is. So we are vnworthy to ſit at this Table, yet when God inuites vs thither, wee may carry our ſelues worthily, *i.e.* in ſuch a holy diſpoſition of our hearts, and reuerent demeanour in our outward action, as God requires of vs in ſo

ſacred a buſineſſe. The pouerty, blindneſſe, lameneſſe, and the like, is not obiected to ſuch as come to the Marriage-feaſt, *Matth.* 22. but the matter that is queſtioned, is the want of a wedding garment. Now you know, that hee which makes a ſolemne ſumptuous feaſt, cannot but take it as an indignity and diſhonour offered to him and his cheere, if any be ſo rude as to thruſt in himſelfe among the reſt, in his ragged and vile apparrell; Let vs then ſee how wee may offend in the manner of celebrating this Sacrament: We ſhall know this by that which the Apoſtle reproues in theſe Corinthians. They had many faults; among them they are here taxed for diſſentions, & quarelſome factions amongſt themſelues, verſ. 18. for profaneneſs, in comming to the Sacrament with as little reuerence as they did to their Loue-feaſts; nay with leſſe, hauing in thoſe feaſts firſt diſtempered themſelues, verſ. 21. for exceſſe in their Loue-feaſts, and thence comming drunken to the Sacrament, verſ. 21. laſtly, for pride and diſdaine, in deſpiſing the pooren ſort, that had not wherewithall to carry matters in ſo braue and frolike manner as themſelues, verſ. 22. Thus they cared not with what mindes, nor in what manner they came to the Lords Supper, making the Sacrament an occaſion of debate, hatred, riot and luxury, which ſhould haue been a cauſe of modeſty, peace, humility, ſobriety, and loue. The caſe was too too bad with them, their diſorders being ſo foule, that the Apoſtle profeſſeth in expreſſe termes, that this their comming together could not be called a celebration of the Sacrament: [*This is not*, ſaith he, *to eate the Lords Supper*] verſ. 20. Now what the Apoſtle reproues in them, in regard of the forenamed particulars, holds true by proportion in all communicants, in regard of other the like diſorders: whence in the generall, obſerue this concluſion:

[They that celebrate this Sacrament in any other manner, with other mindes, for other ends, than Chriſt intended in his inſtitution of it, they obſerue it vnworthily.]

For this is a generall rule touching euery part of Gods worſhip

worſhip, We muſt ſerue God, not as we thinke fit, but as he hath appointed; God muſt bee iudge of his owne honour: and in all matters of ſubſtance, theres nothing befitting and agreeable to his good liking, but thoſe things that he hath commanded, obſerued, and done in that manner which he hath preſcribed. And therefore in this Sacrament, tis not what ends and fancies we haue of it, but what manner exerciſe of Religion God hath intended by it, that is acceptable. If this be neglected, the Supper of the Lord is not celebrated worthily, but vnworthily profaned. But not to ſtay vpon generalities, let vs ſee how many waies the Sacrament is thus profaned. 'Twere endleſſe to reckon vp all particulars: wherefore obſerue that there are generally three ſorts of people who doe vnworthily receiue it;

The { 1. Ignorant. 2. Superſtitious. 3. Vnreformed in life.

1. The Ignorant, who obſerue it of faſhion, by courſe of Law, and cuſtome of the Countrey; becauſe they are now at yeares of diſcretion, and muſt doe as others doe: but in the meane time know not a ſyllable what it is, or whereabouts they goe. Examine them, they cannot tell you what a Sacrament is, what the outward ſignes are, what the graces thereby ſignified are, what the ends and vſes of a Sacrament be: If you aske them theſe queſtions, they vnderſtand you no more, than if you ſpake in an vnknowne language; or if they can anſwer you out of a Catechiſme, tis by rote; they do not know a iot the meaning of what they ſpeake: and you may perceiue it plainly, doe but a little vary the queſtion from that which they finde in their bookes. Theſe when they come to the Sacrament, are meerly paſſiue in all that buſineſſe; there their bodies are, there they ſit and ſee, and doe as others doe, but for their mindes, they cannot tell which way to ſet them a-worke in any meditation. Were I to ſpeake to an auditory that is not learned, this fault were much to be vrged. It deſerues much pity, to ſee abroad that ſome are not taught,

and more deteſtation to behold, that for the greateſt part, they will not learne their duety, in this or any other part of Gods worſhip. It muſt needs much affect the heart of any one that is Chriſtianly diſpoſed, with ſorrow & indignation, to ſee thoſe that profeſſe themſelues the ſeruants of Chriſt, know as little of him, as thoſe that are his open enemies. Barbarians and Turkes know the name of Chriſt, and ſo do theſe: but for their duety in the worſhip and obedience, they both know much alike. This and more might be ſaid, were it not in this place, where knowledge doth abound. Neuertheleſſe to deale plainely, let no man flatter himſelfe, nor another. Let vs be well aduiſed, that none of vs be ignorant amongſt ſo plentifull, ſo eaſie means of knowledge. A great fault it is in any, in vs much greater, who if wee be not better than others are, and therefore worſe, becauſe we ought to be better. *Vbi ſublimior prærogatiua, maior eſt culpa*, ſaith *Saluian*: and he giues a good reaſon of it, becauſe *Præter eam deformitatem quam vitium in ſe habet, ipſe ſublimitatis nomine notatur.* Ignorance in matter of Religion, is of it ſelfe a notable deformity in euery one that calls himſelfe Chriſtian; but in the learned, their profeſſion makes it much more viſible and odious. Thoſe that be free from this fault, are alſo free from touch of this reproofe; but if any may iuſtly blame himſelfe for being ignorant of this duety, let me beſpeake him in *Saluians* words, *Non à me ſibi hoc lingua dici æſtimet, ſed à conſcientia ſua*; Tis not I, but his own conſcience that reproues him. And let ſuch a one carry hence this leſſon to his ſtudy, That he thats ignorant, muſt needs be wicked, euen becauſe he is ignorant: nor is it poſſible, but he ſhall faile in his duety, whateuer he goe about. For the Sacrament, tis plaine, an ignorant receiuer is an vnworthy receiuer, becauſe as the Apoſtle ſpeakes afterwards, verſ. 29. [*He diſcerneth not the Lords body,*] he knowes not what ends and vſes are to be made of this holy Sacrament. We muſt know that we now haue no altars to the vnknown God, no worſhip of a knowne God in an vnknowne manner; we muſt vnder-

vnderſtand both whom, and how we worſhip, elſe our ſeruice of him is not λογικὴ λατρεία, a reaſonable ſeruice, as the Apoſtle would haue it, *Rom.* 12. 1. but a blinde aime and brutiſh deuotion.

2. The Superſtitious, who vſe the Sacrament quite in another faſhion & other intents than Chriſt euer appointed it. In this kinde thoſe of the Romiſh Church haue intolerably peruerted this holy Inſtitution of Chriſt, both Prieſt and People. Theres ſcarce left any ſhadow at all of the firſt Inſtitution, all's peruerted and corrupted with fond and impious abuſes. Neuer was there any deuice more blaſphemous, and more ridiculous too, than that abomination of the Maſſe. Wherein wee haue a Supper for the liuing, turned into a ſacrifice for quick and dead, a Miniſter into a ſacrificing Prieſt, a Table into an Altar, Bread and Wine into very fleſh, bloud, and bones, eating of bread into deuouring of a liuing man, a cup of wine turned to a draught of mans bloud, the remembrance of Chriſts death, into adoration of the outward elements, all the ſimplicity of Sacramentall Actions metamorphoſed into ſtrange geſticulations, crouching, ducking, croſſing ouer the bread, the wine, the Prieſt, the people whiſpering, murmuring, waſhing, ſhifting from place to place, from this to that ſide, diping the bread in the wine, mingling the wine with water, lifting vp the bread ouer the Prieſts head, keeping it like a Bee in a boxe, carrying it in proceſſion, bringing it to ſick mens bed-ſides, to keepe thence euill ſpirits, carrying it into the field in warre to defend from gunſhot, with a world of other ceremonious trinkets, & fopperies, deuiſed without any ground in Scripture or reaſon, as may be ſeene in their bookes and practice. By this meanes they haue turned the Sacrament into a Stage-play, or Masking ſhew; where the poore people are ſpectators only, vnderſtanding nothing at all, but feeding their eyes by gazing vpon the outſide of empty ceremonies and idolatrous pompe. It is a thing ſomewhat admirable to conſider whence, and how ſo great impiety, ſhould ſpring from ſo plain an Inſtituti-

on

on as this of the Sacrament is, and how in course of time it should so farre degenerate into such a strange mixture of foolery and iniquity: but as in Gentilisme, the diuell hauing drawne men from the knowledge of one pure inuisible God, he easily puld them into infinite errors, both to frame vnto themselues many gods, and to conceiue most absurd opinions of them; so here hauing once peruerted the simplicity and sanctity of Christs institution, he hath by degrees (euery age adding some new trike or other) brought it at last vnto that Masse of Idolatrous abominations, which Gentilisme it selfe could hardly equall; and Christianity, but that it sees now come to passe, could neuer haue suspected the possibility of it. We are highly to praise Almighty God, that hath deliuered vs and this whole land from so great a corruption; and that we haue the Sacraments celebrated in our Churches, in that pure simplicity of substance, and that reuerend decency of ceremonies, as is agreeable to Christ his first Institution. Neuertheless, we ought yet to be admonished, that euen we take heed of superstition, that in our secret thoughts we incline not too much vnto the conceit of *Opus operatum*. Let none thinke the bare outward actions and elements are able to sanctifie him, or that he is the better for them, and the ground he treads on for that day; that if he go fasting, he hath the more, if hauing eaten before, he hath the lesse benefit, or that euen the very receiuing of the elements, is of great vertue to a sicke man. I confesse tis so to him and all others, if with a pure heart and faith vnfained, it be rightly receiued; only this would be looked vnto, that Protestants in profession, be not Papists in some part in their opinion, conceiuing too highly of the outward worke, taking little heed to the inward vertue. Against the superstitious vse of this and all other parts of Gods seruice, let vs remember that rule of Christ [*In vaine they worship mee, teaching for doctrines mens traditions.*] If Scribes and Pharisees, Papist or Protestant, deprane Gods ordinances, or make new of their own, teaching them for doctrines,

Matth. 15. 9.

doctrines, whereby, and wherein to worship and please God (wee speake not now of lawfull ceremonies, that touch not the substance of Gods worship) in so doing they teach an error, and worship God in vaine.

3. The Vnreformed, who haply know what belongs to the Sacrament, and vse it not with any superstitious conceit, but yet they vse it without any amendment and reformation of life. This kinde of profanation is of all most to be feared amongst vs, where knowledge of the nature of the Sacrament, takes away all superstitious opinion in the vse of it. Now by the Vnreformed, I meane those in whom the vse of this holy Sacrament, breedes not a proportionable increase of grace & sanctity. You heard heretofore that the exercise of many Christian graces was intended in this commemoration of Christs Death, and where that is wanting, all the rest is nought worth. The Sacrament is appointed for our nourishment in grace; where we grow not by it, tis a signe this food was not digested, but vomited vp againe. Where Faith, Repentance, Thankfulnesse, and Obedience are not encreased, there Christ crucified was not remembred, but forgotten in this Sacrament. Where holinesse thriues not by so holy a meanes, profanenesse must needes be very ranke: guilty of this great fault were these Corinthians. They came to the Sacrament, but with what minde? They were vncharitable, contentious, proud, despising the poore, and, which is worst of all, they came drunken. They are registred for it, vers. 21. Who would thinke it possible else, that there could be such profanenesse, that a man, when he is drunke, would venter to come into the Church, and to the Sacrament? such a one was *Iudas*, that came to the Passeouer, and was, or would haue been at the Lords Supper, with a minde full of treason and couetousnesse. Such are all they that come, not hauing their hearts at all touched with remorse for their sinnes, or if for the present they be somewhat moued, yet they presently fall into all their former sinnes againe. For such as come with a resolution to hold

on in their sinnes, it is manifest that they profane the Sacrament extreamely. For whereas in the Sacrament we make publique profession of our obedience to Christ, giuing vp our names in his honourable seruice, by taking on vs this badge thereof, and so eate this Bread and drinke this Cup, in a thankfull remembrance of his death, whereby that great blessing of remission of sinnes is purchased for vs: who now can beleeue that they doe this heartily, who in the meane time disobey Christs commandement, despise all holinesse, continuing with delight and wilfulnesse in those sinnes which Christ died to expiate? Is this the vse we should make of Christs death? *Shall wee continue in sinne, that grace may abound?*] The Apostle makes the answer, [*God forbid.*] How shall wee liue in sinne, when Christ is dead for sinne, and we with him should be dead vnto sinne? as the Apostle argues, *Rom. 6.* Its therefore but a meere mockery of God, for men in the Sacrament to make shew of what they intend not at all. Others come haply with a good meaning to doe well in the generall, but this resolution holds not longer than a day or two, or a weeke: afterwards they are as bad as before, yea somewhat worse by their relapses. The one sort make Christ a patron of their sinnes, thinking they may more securely serue Satan, vnder the protection of Christs liuery. The other make the Sacrament a payment of the old score, that they may the more freely runne on vpon the new; the pardon of the former sinnes, is vnto them a licence for lewd practices to come. Betweene both sorts, a world of people there is that strangely profane this blessed Sacrament, neuer vsing it to any increase of piety in their soules. The same men they came vnto it, the same they depart thence, only herein still the worse, because not amended. Were they proud before? they are so still: were they couetous before? they are neuer the more liberall vnto the poore members of Christ Iesus, for all that Christ hath bin so franke-hearted, as to bestow his heart-bloud vpon them: were they voluptuous before they went? they still

follow

follow the ſame pleaſures with all greedineſſe: drunken before, and drunken ſtill: ſwearers before, and ſwearers ſtill: deſpiſers of Gods ſeruice and true Religion, ſcoffers at Chriſtian piety, ignorant, vnbeleeuing, vnfaithfull, vnthankfull, impenitent, enuious, malicious before they went to the Sacrament, and they are the ſame men ſtill. They haue indeede been at the Sacrament, and there they profeſſe openly to bee of the number of thoſe that [*Doe truely and earneſtly repent of all their ſinnes, that are in loue and charitie with their neighbours, that intend to leade a holy life, following Gods commandements, and walking thence-forth in his holy wayes,*] They there ſeeme to confeſſe [*that they are heartily ſorrie for their miſdoings, that the remembrance of their ſinnes is grieuous, the burthen of them intolerable:*] yea they go further, promiſing all amendment, when they ſay [*Here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules, our bodies, to be a reaſonable, holy, and liuely ſacrifice.*] Be not here good words now? but whats the effect of all theſe prayers and proteſtations? Looke vpon them, you ſhall ſee nothing at all performed of that which was ſpoken: theres no alteration in them; they are ſtill the ſame men they were. What *Ieremy* ſpake vnto thoſe falſe-hearted Iewes, *Ier.* 42. 20. [*Surely yee diſſembled in your hearts, when yee ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and according to all that the Lord our God ſhall ſay, declare vnto vs, and we will doe it,*] may be applied vnto theſe men; queſtionleſſe they thought not of what they ſpake, or ſpake what they did not meane, when they thus profeſſed before God and his Church their repentance and reſolution for obedience. No, thoſe were but words of courſe: if the heart had intended what the tongue vttered, it had not bin poſſible for men to tell God a lye vnto his face, in ſo ſerious a matter. Was indeed the burden of ſinne intolerable? was the ſorrow for it hearty and earneſt then? and is yet the practiſe of the ſame ſins pleaſant, eaſie, and full of contentment? Is any man ſo mad to thruſt his ſhoulders vnder that weight which he knowes to be inſupportable?

And what is now become of all that ſweetneſſe, of the mercy of our Lord Ieſus Chriſt, in pardoning that which was paſt? was it neuer felt at all? or is it ſo ſoone forgotten? or may be ſo eaſily recouered? Is this loue ſo little worth, as thou wilt part with it for euery toy? or is it ſo common and cheape, that a faire word or two may win it? It is not credible, that thoſe who haue indeed waſhed their garments in the bloud of the Lambe, and made them white, would ſo quickely defile them againe, had they been of a right breed, i.e. Sheepe of the Lords flocke, and not Swine of another heard. Wherefore now let euery one of vs deſcend into his owne heart, and trie how the caſe ſtands with his ſoule: if his conſcience tell him, that he is as bad, this yeare as hee was laſt, as vnreformed after, as before the Sacrament, that his heart is as full of euill thoughes, his mouth of vnſeemly, vncleane, and curſed ſpeaking, his life of careleſſe and irreligious practices as euer, let him conclude with himſelfe, That hitherto he hath eaten this Bread, and drunke this Cup of the Lord vnworthily; moſt ſhamefully abuſing that to profaneneſſe & impiety, which God hath appointed for the exerciſe and increaſe of holineſſe and true deuotion.

Hitherto of the Sinne it ſelfe, how, and by whom it is committed. In the next place wee muſt conſider of the quality of it: Tis very hainous, and they that commit it, [*are guilty of the body and bloud of the Lord.*] A very hard cenſure of a fault that ſeemes not to bee very great. What? to profane the Sacrament, ſhall it be counted murder and bloud-guiltineſſe? an abetting and conſenting to the damnable fact of *Iudas* and the Iewes, in crucifying the Lord of Life? a very horrible offence. But here, not much out of the way, let vs learne one obſeruation that may be of vſe to rectifie our iudgements in this and other the like matters: Tis this,

[The quality of Sinne is not to be meaſured by ours, but by Gods iudgement of it.]

As the Heauens are about the Earth, ſo are my wayes higher

higher than your wayes, and my thoughts aboue your thoughts, saith God, *Esay* 55.8. Tis true in all things, and it holds in this also about the nature of sin; [God seeth not as man seeth, he iudgeth not as man iudgeth.] Tis as naturall to man to extenuate sinne, as it is to sinne: to make a small fault of a great, and no fault of a little one. Our loue to the pleasure of sinne, blindes our iudgement in discerning of its filthy nature. Whence issued that notorious depravation of the Law of God, by those fauourable and flattering interpretations thereof, which the Pharisees of old brought in, and those of Rome still maintaine, yea naturally euery one of vs allow them in our hearts. Alas, what great harme can there be in't, to be rashly angry, when a man's vrg'd to it? to call our brother foole? to looke on a woman with some ill desire and no more? to sweare by Ierusalem, by the Temple, the Altar, by ones Head, this Hand, this Light, or such other little oathes? these be small matters, veniall sinnes; and why should we be so nice, as not to thinke that the Pharisees were in the right, leauing out such petty matters, as not forbidden by the Law? True, most men would thinke so; but our great and onely Doctor, Christ Iesus, whom wee ought to heare, hath taught vs another lesson, not to iudge any thing a toy and trifle, that breakes Gods Law, and brings the soule in danger of hell fire. See *Matth.* 5. For a man, whose calling requires it, not to reproue his brother, when he sees him runne into all ill course, and by louing rebuke to reclaime him, would be interpreted by most for a courtesie, rather than an vnkindnesse. Why should he meddle, and put his friend into melancholy, prouoke him to anger and dislike of him, with many pretences? See now what God iudges of this kinde-heartednesse, he cals it hatred of our brother in plaine tearmes, *Levit.* 17.19. [*Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sinne vpon him.*] *Saul* had a faire excuse, one would haue thought; the people must haue a little content in the spoile of the Amalekites, and God must haue a sa-

crifice too: if then ſomething of the beſt be ſpared from deſtruction, will *Samuel* take it ſo hainouſly? Yea that he will, and God alſo, who by *Samuel* tells *Saul*, that howeuer he ſleight the matter, yet this his offence is Rebellion, and that as bad as Witchcraft, and that his traſgreſſion is Iniquite and Idolatry; and, that which will grieue *Saul* more than the loſſe of Gods fauour, he ſhall loſe his Kingdome for it, 1. *Sam.* 15. Its a ſmall thing to eate an Apple: true; but tis a great matter to diſobey God: and if *Adam* tranſgreſſe, though but in taking of an Apple, he ſhall dye for it, and all his poſterity. Nothing then is ſmall, wherupon depends the ſanctity of Gods commandement and our obedience. Now here you muſt remember, that theres a double reaſon, why we our ſelues are not equall iudges of the nature and quality of ſinne:

1. Becauſe we are the parties accuſed, and impleaded as guilty of ſinne; and therfore we cannot be equall arbitrators in our owne cauſe, where loue of ſinne, and of our ſelues muſt needes make vs partiall.

2. Our iudgement is not the rule of righteouſneſſe, but only Gods will and Gods law. He is iudge, and the only Law-giuer that muſt ſaue or deſtroy, acquit or condemne. He is the perſon offended, that only can without partiality interpret the quality of the offence.

Let this then be a caution to make vs looke about vs, and aduiſe what we haue to do when we deale with ſinne. We know not what we goe about when we meddle with it; its like entermedling with State buſineſſes; a ſmall matter, as a word miſplaced, a circumſtance not obſerued, throwes a man before hee is aware into a Premunire or Treaſon. Power is in the hand of a King, and tis he muſt interpret how farre he takes himſelfe wronged by the attempt. So in ſinne, when we meddle with it, we meddle with God our chiefeſt Soueraigne Lord; our allegeance to heauen is ſtreight-waies called in queſtion, euery offence in this caſe is Capitall, and incurres the puniſhment of rebellion. Wherfore it concernes vs ſo to thinke of ſinne,

as

as God ſpeakes of it, and in this point leſſe than in any, to leane vnto our owne wiſedome, but to be ruled by his. All our Diſtinctions, Extenuations, Qualifications, Reiections vpon other, good Intentions, with a thouſand ſuch other ſhifts, will vaniſh away into horror and vtter confuſion, when God ſhall lay righteouſneſſe in the ballance, and cenſure our ſinnes according to his moſt impartiall and exact iudgement. Thus much I thought it not amiſſe to obſerue by the way, ſeeing the Apoſtle ſeemes to goe farre in cenſuring this ſinne of vnworthy communicating, to be no leſſe a fault than guiltineſſe of bloud: that we may not thinke the Spirit of God here ſpeakes by an Hyperbole, but that we may learne, as here, ſo in other things, to bring our iudgements to his, & not to qualifie his by our Rhetoricall deuices.

Wee muſt now proceede to enquire what the Apoſtle meanes, when he ſaith, that ſuch as eate and drinke vnworthily are guilty of the body and bloud of the Lord. By the body and bloud of the Lord, he meanes the Death of Chriſt Ieſus, whoſe body was crucified, & his bloud ſhed by the Iewes. But here the queſtion is, how ſuch as profane the Sacrament are guilty of Chriſts death? I anſwer, Guiltineſſe of a fault, reacheth partly to the Actors, partly to the Abettors of it; ſuch as giue counſell and aide to the doing, or conſent to it when tis done. Thoſe are the principall, theſe the acceſſory; and in all crimes that are capitall, the ſame puniſhment is due vnto both. Now the Iewes were the principall actors, and ſo in the firſt place guilty of Chriſts death, at whoſe hands his bloud innocently ſhed ſhall be required. But others may be abettors of this their fact; as both the poſterity of the Iewes are vnto this day, who blaſpheme his name, and account him iuſtly put to death by their fathers, as a malefactor and deceiuer, for which cauſe they ſtill feele the vengeance of God vpon them, according to their fathers curſe; [His bloud be vpon vs and our children:] and alſo many Chriſtians are, who profeſſing the name of Chriſt, yet deny the vertue of his death

death and suffering. But is any Christian so wicked as to allow of that fact of the Iewes in crucifying Christ? Yea that there is, euen all those that vse this Sacrament of his body and bloud vnworthily, they allow it, and by so doing are guilty of his death. But how can this be so? Thus: He that profaneth and abuseth this holy Sacrament, doth in a speciall manner offer contempt vnto the body and bloud of Christ. Forasmuch as the Sacrament is appointed for this very end, to be a signe and visible representation of the death of Christ, wherein his sufferings and the benefits of them vnto vs, are in liuely characters figured out before vs, and as by a seale, confirmed vnto our vse and comfort. Wherefore, when this most solemne and holy commemoration of Christ crucified is celebrated in any other manner, than what is agreeable to the dignity and greatnesse of so excellent a person, so excellent a blessing as Christ crucified is vnto vs: then, howeuer we may thinke wee honour him by our outward seruice, yet Christ takes himselfe to be dishonoured, and his death despised. Other waies there are whereby dishonour falls vpon Christ; as by disobedience to his Gospell, despising of his Ministers, &c. but this is an immediate contempt of him, when he is dis-regarded in that very thing which sets forth his death and suffering: an indignity in this kinde, is a villeny, thats offered properly and immediately to his sacred person & precious merits. As in a like, but much inferior case, when the picture, seale, armes, chaire of Estate of any King, are violated, the disgrace done to them redounds immediately to the contempt of the Kings person, and the doer of it is punishable, as if he had attempted violence vpon the King himselfe. So he that vnworthily vseth this Sacrament of Christs death, must needes offer contempt to his death it selfe. Now do man can in any sort dis-esteeme the death of Christ, but he in part consents to the treasonable conspiracies and practices of *Iudas* and the Iewes, in putting him to death as if it were a matter not ill done, or not so ill done as it was indeede. Yea he that sleightly passeth

ouer

ouer the death of an innocent perſon, making a ſmall matter of it; he either makes the innocent to be indeed nocent, one that hath iuſtly deſerued to be ſlaine, who being ſlain deſerues ſo little regard, or at leaſt he makes himſelfe nocent, breeding a iuſt ſuſpicion that he was or would haue been conſenting to that mans death. You ſee then, that it is no ſmall matter to profane the Sacrament; but a very hainous offence, which brings vs within the guilt of that horrible ſinne of murdering the Lord of Life, the thought whereof ſhould make vs to tremble, and to deteſt both them that did it, and our ſelues too, if we be acceſſary to it. This ſhould make vs very carefull and wary, how we approach vnto the Table of the Lord, ſeeing as the benefit is great if we rightly receiue this holy Sacrament, ſo the danger is as great if we receiue it vnworthily, becauſe therby we become guilty of the death of Chriſt. I would I might perſwade you ſeriouſly to thinke on this point: much raſhneſſe and impiety in comming to the Sacrament would be preuented by this meanes, if men would duely conſider how fearefull a ſinne they commit when they come vnpreparedly and vnreuerently thereunto. All the difficulty lies in this, if they would but beleeue, that this were ſuch a fault indeed. The Apoſtle we ſee is expreſſe [Whoſoeuer eateth vnworthily is guilty, &c.] but yet men can hardly aſſent to this. What? are they not baptized into the name of Chriſt? are they not Chriſtians profeſſing the Goſpell of Chriſt? do they not receiue the Sacrament in honour of Chriſt? and will yee yet iudge them ſuch beaſts and miſcreants, that they are conſenting to the death of their Sauiour? They were not worthy to liue an houre, if they did beare an ill minde towards him, they could wiſh him accurſed, whoſoeuer loues not the Lord Ieſus, for themſelues they loue him and honour him in their hearts: if any Iew or Turke ſhould reuile him, they will fight and die for his ſake; yea if any affirme that thy hate him, theyle ſpit in his face, and haue him by the eares. Here now bee great words, one would thinke, and men that are thus reſolued,

can wee iudge them otherwise, than the very friends of Christ? We iudge them not: but let vs heare what the Scripture saith, [He that eates &c. vnworthily, is guilty, &c.] Guilty he is not, but by consent; consent he would not, vnlesse he did despise and hate Christ: this he cannot doe, and bee his friend; yet this hee may doe euen then whilst he eats this Bread and drinks this Cup with a good meaning, as he imagines, in an honorable celebration of the memory of Christs death. Wherefore that such men may not deceiue themselues with vaine imaginations, I will cõmend vnto their obseruation one conclusion more that ariseth from these words, and then I haue done. Tis this;

[Many that professe Christianity, thinking that they loue and honour Christ, may yet hate him as much as the Iewes did that crucified him.]

The point is cleare from the Apostles doctrine, whereby we see, that men may thinke to honour Christ by receiuing the Sacrament of his body and bloud, whilest yet at that very time they may so farre dishonour him, as to bee accounted enemies and haters of him, such as stand guilty before God of shedding the bloud of that his only Sonne. No Christian, you may be sure, would be so furiously mad, to goe to the Sacrament with such an intent, therein to professe his malice against Christ, and bring vpon himselfe the guilt of his bloud: but see how bad tis to trust our own good meanings, and how easily wee may commit a fault, whilst we verily thinke wee doe auoid it. The heart of man is wicked, many times making profession of loue, when tis full of secret enmity and hatred: withall, mans heart is so strangely deceitfull, that it may sometimes hate, where it directly intends to loue. The truth of this is certaine, and of singular vse in iudging truely of our spirituall estate. I will but briefly touch in so much as concernes our present purpose, *Exod.* 20.5. God threatneth to punish Idolaters to the fourth generation. Yea but why should God be angry with his friends? they honour God, and would not for a world robbe him of his glory; tis not the creature,

ture, but him they worſhip in the creature: their piety is ſo great towards him, that willingly they would alwayes haue him in their mindes; and what better than an image to put them in remembrance? They deſire much to haue their weakneſſe helped, and a liuely picture is a ſingular matter to ſtirre vp deuotion; beſides, their reuerence of his maieſty is ſo much, that in very modeſty they will not preſume into his preſence, but by mediation of a Saint or Angel; and he that honours Gods friends, doth not, they hope, diſhonour God. Thus plead they of the Romiſh Church, and the like pretences had the ancient Idolaters among the Gentiles and Iewes, thinking verily that in thus doing they had demonſtrated much loue towards God. But doth God take it ſo? no, in his wrath and iealouſie he will puniſh them and their poſterity, as haters of him: for did they loue him, they would haue kept his commandements, as it is verſ. 6. worſhipping him as himſelfe had preſcribed, not as themſelues liſted. And this hatred which Idolaters beare towards God is moſt manifeſt: when at any time God ſhall ſend his Prophets and Miniſters, to charge them with his commandement, and require them vpon their allegeance to forſake ſuch their courſes, then doth the malice and bitterneſſe of their hearts breake forth outragiouſly in all deſpitefull contempt and cruell vſage of the Lords meſſengers, as all the ſtories of the Scripture doe teſtifie. Againe, theres no doubt but the Scribes and Phariſees, thought that Chriſt vſed them very hardly and vncharitably, when he told them that they allowed the deeds of their forefathers, in murthering the holy Prophets of the Lord. Chriſt, if he would, might ſee well enough, that they were no ſuch men, nor ſo bloudy minded, their doings teſtifie the high opinion they haue of the Prophets [*for they build the tombes of the Prophets, and garniſh the ſepulchres of the righteous*] let their owne words be witneſſe of their diſlike they haue of ſuch foule facts. [*If we*, ſay they, *had been in the daies of our fathers, we would not haue been partners with them in the blond of the Prophets.*] No, would not? Then tis likely a Prophet Mat. 23. 29. &c.

ſhall finde honourable entertainment among the Scribes and Phariſees, if he liue in their daies. Now ſee, tis a Prophet that ſpeakes vnto them, that great and only Prophet, whereof all others ſpake; namely, the Meſſias: if they honour any, they le ſure honour him. Nothing leſſe, the very ſame murderous minde their fathers bare towards the old Prophets, the ſame doe theſe their children carry toward this Prince of Prophets; witneſſe that of Chriſt, *Ioh.* 8.40. [*Now yee goe about to kill mee, a man that hath told you the truth, which I haue heard from God.*] And as much kindneſſe would theſe men haue ſhewed to any of the Prophets, had they been then liuing, and as eager in rebuking thoſe vices for which Chriſt taxed thoſe times. Wherefore, Chriſt knowing the vngracious temper of their hearts, full of all hypocriſie and wickedneſſe, iuſtly pronounceth them guilty of their fathers fault, and tells them in plain tearmes, that [*the blood of all the Prophets ſhed from the foundation of the world, ſhall be required of that generation,*] as you may reade, *Luke* 11.47. *& ſeq.* Again, ſhould theſe Phariſees and other Iewes who crucified Chriſt, haue beene told before hand, how vilely and maliciouſly they would vſe the long expected Meſſias, whom they ſo much honoured and deſired after: with what indignation, thinke you, would they haue defied him that ſhould thus haue called their loyalty in queſtion? Well, Chriſt is come amongſt them; do they receiue him louingly? No, now their hote loue to the Meſſias is turned to hatred and deſpite; they vilifie him by baſe reproaches, and conſpire againſt him by all meanes poſſible. Whats now the cauſe of this? did not Chriſt manifeſt himſelf euen vnto their conſciences what he was? Yes, but heres that marres all; twas another manner of Meſſias that they lookt for, a magnificent King, vnder whom they might domineere ouer all the world, liue in ſtate, & enioy their pleaſures; ſuch a one they expected, ſuch a one they lou'd: as for Chriſt, he was a poore man in ſhew, and little hope they ſaw of great matters by him; beſides, he was, as they thought, too too eager in reforming the monſtrous

abuſes

abuſes of the Iewiſh Church; he was, as *Malachy* propheſied of him, [*like a purging fire, and like Fullers ſope, ſitting himſelfe downe to trie and refine the ſiluer, yea euen to purifie the ſonnes of Leui, & to purge them as gold and ſiluer, that he might offer vnto the Lord an offering in righteouſneſſe.*] *Mal.* 3. 2, 3. He fals foule vpon the ambition, couetouſnes, hypocriſie, & other great enormities of the Phariſees, Scribes, & chiefe Rulers; he ſpares none, but freely reproues euery offendor, and ſmites at euery corruption with that ſharp two edged ſword which goeth out of his mouth. This enrageth the corrupt mindes of the Iewes, and quite daſheth all their imaginary loue and reſpect, which they ſeemed to bear to the Meſſias, the honourable and good affection which they had conceiued towards his perſon, is turned into the very gall of bitterneſſe, when once his perſon appeares accompanied, with ſuch circumſtances and qualities as are vtterly diſtaſtefull to their falſe opinions & corrupt affections. So that now, as the Prophet *Malachy* had foretold, ſo it falls out. [*Who may abide the day of his comming, and who may endure when he appeareth?*] *Mal.* 3. 2. Theſe Iewes could not abide it with any patience, nor can any whoſe hearts are like vnto theirs.

Now the cauſe of all this, why men indeede may hate that good they ſeeme to loue, is from that perpetuall enmity which is betweene the fleſh and the ſpirit, corruption and grace. A bad man thats vnregenerate, may for ſome reſpects profeſſe much loue and liking of the Goſpell and of Religion, and he may for the preſent ſpeake as hee thinkes: but in the meane while he is not aware, that ſtill there remaines in him a root of bitterneſſe, deeply faſtned in his nature, which till it be plucked vp, makes all religion diſtaſtefull to him. Theres in him an habituall corrupt temper of his heart, that ſtands vtterly oppoſite to God & Goodneſſe: and let it be but once ſtirred by the preaching and application of the Word, you ſhall ſee preſently, that the man who made ſhew of much loue and affection to Chriſt and his Goſpell, now boyles in fierce rage and in-

ward malice against them, his heart swels with very scorn and disdaine to be brought in obedience vnder the commands of the Word; and now he testifies to all the world, that he cares not a button for God, for Christ, for Prophet, for Apostle, for Minister, for all or any of them: they are none of his friends that will crosse him thus in his contentments, and he will be an enemy to all that thus controule him.

Wherfore you see how dangerous tis to trust our selues, wherein without great heed taken, we may be Christs bitter enemies, when we thinke we are his deare friends. Let this be obserued by those that are apt to thinke; Oh if Christ liu'd on the earth, or the Apostle *Paul*, or some other of those famous men were aline to preach vnto vs, wee would honour them with all possible reuerence, we would kisse the ground they trod on, chaine our eares to their lips, follow them, heare them, obserue them, doe as they bid vs. Fond conceits of men that know not what they say: such was the opinion of the Pharisees touching the old Prophets [*Oh had he then liued, &c.*] such was the rich mans dreame in hell, [*Oh, father Abraham, but if one come from the dead.*] We know how vaine these imaginations were, and will alwaies proue. Men admire vertue when they see it not, and the old Prouerbe is true, Dead men doe not bite: The Prophets are dead, Christ is gone to heauen, *Paul* preaches no more, their names are now most honourable; tis a credit to bee their Disciples, and as for their writings, we can chuse either not to read them, or not to apply them. But did we indeed see the holinesse, humility, zeale, seuerity against sinne, strictnesse of conuersation, still liuing and breathing in these men: were Christ againe in that his humbled estate, or any of his seruants to preach vnto vs out of our Pulpits, should they with their accustomed boldnesse & zeale freely rebuke the disorders that are amongst all sorts of men, the Atheisme, Infidelity, Profanenesse, Pride, Luxury, Oppression, &c. that are now in the Christian world; Christ must be crucified againe, and scorned

ſcorned as much as euer, *Paul* ſhould againe be accuſed by many a *Tertullus* for a peſtilent fellow, and mouer of ſedition throughout the world, *Act.* 24.5. *Amaziah* would make a complaint vpon *Amos* to *Ieroboam*, that *Amos* hath conſpired againſt him in the middeſt of the houſe of Iſrael, and that the Land is not able to beare all his words, *Amos* 7.10. *Ahab* would againe call *Eliah* a troubler of Iſrael, and his enemy, becauſe he reproues him of his Idolatry, couetouſneſſe, and murder, 1. *King.* 18.17. & 21.20. Looke what meaſure they found in their times, the ſame they ſhould finde. The reaſon is manifeſt from that of *Salomon*, [*the righteous is an abomination to the wicked*] impiety and vngodlineſſe abhorres the fellowſhip of holineſſe and purity; they that doe euill will hate the light: and that of Chriſt ſtands good for euer, *Ioh.* 7.7. [*The world hateth me, becauſe I teſtifie of it, that the workes thereof are euill.*] It hated him then in his owne perſon; it hates him now in his Word, Sacraments, Miniſters, and Ambaſſadors, all which are by vngracious men, yet calling them for Chriſtians, derided, ſcoffed, contemned and trampled vpon by a thouſand indignities: and hate him it will ſtill, ſo long as Chriſt by his Word & Miniſters ſhall rebuke men of all their vngodly doings. It is not poſſible that men ſhould euer loue thoſe, in whom, as *Salvian* ſpeakes, *Nihil vident ſuum, quoniam Dei totum*; they ſee nothing agreeable to their owne humours, becauſe all things agreeable to Gods will. Prou. 29.27. De Gub. l. 8.

To conclude then, let vs not thinke, that becauſe we are baptized, profeſſe Religion, heare the Word, receiue this Sacrament; we are therefore ſuch as doe truely loue and honour the Lord Ieſus Chriſt. No, let vs goe vpon a ſurer ground, and that is that moſt certaine and infallible rule which Chriſt giues, *Iohn* 15.14. [*Yee are my friends if you doe whatſoeuer I command you.*] Hee loues him truely that loues to obey him, and for his ſake will be content to doe any thing he bids him: be diſobedient and pretend what thou wilt, thou art an enemy of Chriſt, and Chriſt an enemie of thine. Thinke of this ſeriouſly as many as God ſhall touch

touch their hearts to goe vnto the Sacrament, that they may first purge their soules of their inward rebellion, and naturall hatred of Christ, lest whilst they in the Sacrament seeke for life by his death, they become guilty of his death. And remember, that as the bloud of Christ sprinkled on the soule by an holy faith, speakes better things than the bloud of *Abel*, namely, for mercy and pardon to be giuen vs: so where tis despised & troden vnder foot, being counted as an vnholy thing, it cries much louder for vengeance than did the bloud of *Abel*, and deserues a sorer punishment than any transgression against *Moses* Law, *Heb* 10.28.29.

Thus we haue seene the nature and quality of this sinne of Vnworthy partaking at the Lords Table: it followes that we goe forward vnto the meanes which the Apostle here prescribes for the auoiding of this sinne, and that is diligent examination of a mans selfe before he come vnto the Sacrament. This the Apostle sets downe, vers. 28. in these words:

v. 28. *Wherefore let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup.*

The words need not any curiosity in the diuision or interpretation of them. The sense is plaine: Heres a duety commanded vnto vs, thats examination of ones selfe; and heres the time or particular occasion that requires it, thats before we come to the Sacrament. Tis not put to our discretion, the words are imperatiue: Let a man examine, let him eate; he must doe both, but first examine, then eate. The practicall conclusion that hence issues out, is this:

[It is a necessary duety of euery one, first to examine himself before he presume to come to the Lords Table.]

In vnfolding vnto you this point of most excellent practice in Christianity, let vs ascend a little from the particular to the generall; first touching vpon the nature, necessity, and vse of Selfe-examination considered at any time, then descending to the explication of this duety, with its particular relation to the Sacrament.

To examine ones selfe, is in briefe, to take a true suruey of

of our ſpirituall eſtate in grace. This is done by comparing our preſent condition, what we finde in our ſelues, with the Scriptures. The Scriptures are they that ſupply vnto vs all Articles to be enquired of; telling vs what is good, and required of vs: what euill, and forbidden to vs. They acquaint vs with the nature of euery ſinne, of euery grace, making a full diſcouery of the kindes and properties of both. When now a man ſhall queſtion himſelfe vpon ſuch interrogatories as theſe; Such and ſuch ſinnes are forbidden in the Word, and they that loue and liue in the practice of them, are wicked and graceleſſe perſons, Am I one of them that delight in doing ſuch things? Again, Such and ſuch graces and dueties are required of all thoſe that are truely good and godly men, Haue I thoſe graces? Doe I practice thoſe dueties? The conſcience being thus examined, will returne a true anſwer to euery queſtion, Yea or Nay. Whence it will be eaſie to giue a true cenſure of our ſpirituall eſtate, how matters goe with vs in regard of grace or corruption. This is, in few words, ſelfe-examination: the neceſſity of which duety will appeare vnto you by conſideration of a double conſequent that followes; one vpon the neglect, the other vpon the practice thereof.

1 The neglect of this Chriſtian duety, breedes ignorance of a mans ſpirituall eſtate, a fault very eaſie to be run into, but be ye aſſured, of very great danger to thoſe that take no notice of it in themſelues. Tis true that mans heart is deceitfull aboue all things, and tis very difficult to know it thoroughly; beſides that, loue of ſinne and ſelfe-loue makes vs vnwilling to ſee our own foule corruptions, or to enquire after ſuch vertues & graces, as we know the want of them would but grieue vs, and we ſuppoſe withall, that if we had them, they would be but a burthen to vs. Wherefore we are apt to caſt a veile vpon our vnderſtanding, and take vp our reſt in an ignorant perſwaſion, that all is well with vs, becauſe wee liſt not to know what wee want. Which reſolution how dangerous it is, will ſoone appeare to any that can vnderſtand what miſchiefes theſe are;

namely, hardneſſe of heart, preſumptuous boldneſſe in ſinning, continuall danger to fall from bad to worſe, and a fearfull preparation for all future terrors. There is no Milſtone or Adamant ſo vnyeelding to the ſtroke of the hammer, as is that heart which hath once for all taken vp this concluſion, All is wel with me. Counſel him, admoniſh him threaten him out of the Word, *Lapidi dixeris* (in another ſenſe) he heares you not, you may hold your ſelfe quiet, he is well and warme, what doe you diſquieting him? Diſcouer vnto him the danger of ſuch courſes as hee followes; that if he continue therein he runnes vpon his owne eternall ruine and deſtruction, you moue him not a iot, except it be to chollar: in which, for your courteſie, he'le returne ſuch an anſwer as this; Syr, ſhift for your ſelfe, care not for mee, I truſt to doe well enough for all that you ſay to the contrary: and ſo he goes on preſumtuouſly, till at laſt he periſh in his great folly. Beſides, ſuch a careleſſe regard of ones ſpirituall eſtate, throwes a man euery moment vpon a thouſand vnexpected dangers. Hee that knowes not how bad he is, aſſuredly he cannot tell how bad he ſhall be. We walke among ſnares, and temptations are laid for vs, which way ſoeuer we turne our ſelues about; to preuent theſe, there needs great wiſedome and watchfulneſſe: hee that hath neither, can hee hope to eſcape taking? When the prudent are oftentimes caught, what ſhall become of raſh and heedleſſe aduenturers? Surely experience tells vs what is the iſſue of ſuch wretchleſſe and ill-aduiſed men: when God in his righteous iudgement ſhall ſuffer them to fall vpon ſome fearfull temptations, that fit their ſecret, but to themſelues vnknown corruptions, they take fire at the firſt ſtroke, and breake out into thoſe vile impieties, which euen themſelues a foretime could not thinke of without deteſtation. But yet theres a mifery worſe than all this; when once God ſhall awake ſuch a ſleepy conſcience, and reare off that couering wherewith ſloath and ſecurity had muffled and ouerſpread it. When by ſome notable iudgement fallen on a man, God ſhall quicken in him the remembrance

membrance of his former iniquities, or when ſickneſſe ſhall ſeaze on him, ſummoning him to death, and death to iudgement, when he ſhall ſee his ſinnes ſet in order before him, and large roles of inditement written againſt him, within and without full of ſinnes and woes: thinke you not that a man hath then rewarded euill vnto his ſoule, by plunging himſelfe into thoſe perplexities, which watchfulneſſe in time would haue preuented? Oh what a maze is ſuch a man in, who hath ſo many reckonings to be made vp; when new and old muſt be reckoned for at once, when ſo many thouſand thouſand debts are to be cleared, whereof there is not ſo much as one poore farthing diſcharged? Had it not been wiſedome to haue lookt into theſe things betimes, againe and againe to haue ſet all reckonings to right, to haue gotten the debt-booke croſſed, the obligation cancelled, and a diſcharge ſealed vp vnto our conſciences in the bloud of Ieſus Chriſt? This had beene a ſafe courſe; and not like deſperate Bankrouts to let all things runne at aduenture. Then might one haue reioyced in ſickneſſe, and triumpht in death, being deliuered from all thoſe terrors, which vtterly ouerwhelme thoſe careleſſe perſons, who in their daies of peace and health neuer remembred God or themſelues.

This and more alſo if more can be, is the danger of this duety of examination, neglected: the benefit that comes by the

2. Practice of it, is on the contrary, a diſtinct & cleare knowledge of our ſpirituall eſtate. By this proofe and examination of our ſelues, we ſhall know plainly whether we be in the Faith, whether Chriſt be in vs, yea or no; whether we be dead in ſinne, or aliue to righteouſneſſe: wee ſhall ſee what graces we haue, what we want, what corruptions we haue ouercome, what doe yet ouercome vs, what godly dueties we practice, what we omit, where we doe well, where wee faile. This will diſcouer vnto the whole temper of our ſoules, what euill affection is ſtrongeſt in vs, in what thing we are apteſt to ſin, that ſo we may 2. Cor. 13. 5.

be the more heedfull to preuent a danger; againe, what graces are weakeſt in vs, what moſt vſefull for vs, that ſo we may get theſe & ſtrengthen thoſe. This particular diſtinct knowledge of our ſelues, will bring forth theſe three bleſſed effects:

1. Wakefulneſſe and Tenderneſſe of Conſcience. He that is thoroughly acquainted with the ſtate of his body, that knowes what diſh is hurtfull, what healthfull to him; he that hath found what the danger of a ſurfeit is, will be, you may be ſure, wary of his diet and courſe of liuing. Nature learnes vs this care ouer a crazie body, and grace will teach as much watchfulneſſe ouer a ſinnefull ſoule. He that hath taken thorough notice of the great diſtempers of his heart, how quickly enticed by euery temptation to practiſe any euill, to neglect any good duties; He that hath found how ougly and fearefull the face of ſinne is, when it is preſented in its true ſhape, ſtripped of all its lying pleaſures or profits, and accompanied onely with Gods hatred and curſe; He that hath found what it is to venter vpon ſinne, with the loſſe of Gods fauour, the ioy of the holy Ghoſt, the peace and ſweeteſt repoſe of a good conſcience, blame him not, my Brethren, if he be affraid of ſinne. Doe not cenſure him for fooliſhly preciſe, if he often aske and enquire, and doubt in many particulars of his practice, not daring to hazzard himſelfe, where haply hee ſees others go on confidently. Nay, bleſſed is this temper of the heart, if that of *Salomon* be true, [*Bleſſed is hee that feareth alwaies.*] By how much more odious is the ſinne of thoſe, who in their hearts deſpiſe this tenderneſſe of conſcience, and with their tongues rayle, reuile, and curſe it, deeming it the ſigne of a ſilly effeminate mind to be affraid of any ſinne, eſpecially of ſmall offences? But euer let thoſe that beare the faces of men, and name of Chriſtians, deteſt ſuch impiety, that tramples vnder foote, with ſcorne and diſdain, the moſt precious comfort of a Chriſtians ſoule, a good Conſcience. Thoſe men will then ſee their errour, when God ſhall coole the heat of their high bloud, and re-

bate

bate the edge of their furious reſolutions, by caſting them vpon their beds of affliction, and ſcourging them with the rod of his indignation. Then they will confeſſe that a good conſcience, ſoftened by grace, & purged by the ſprinkling of the bloud of Chriſt, from the guilt of ſinne, is more worth than millions of thoſe vnlawfull pleaſures, wherin only, they ſometimes thought, true contentment was to be found.

2. Humility. He that ſhall often looke his face in the glaſſe of the Law of Liberty, which will not make him one iot fairer or fouler than he is, but truely diſcouer vnto him all his deformities; ſuch a one will not be forward to fall in loue with his owne beauty. When he ſits down to try himſelfe by this Law, he findes therein all perfection of holineſſe commanded, but not the thouſand part of this holineſſe and goodneſſe in himſelfe. He reades in the Law large Catalogues of ſinnes forbidden, vpon paine of Gods eternall diſpleaſure, and in his owne conſcience he findes the guilt of all or moſt of thoſe tranſgreſſions. When he ſcans his beſt workes, he findes they fall farre ſhort of that faith, zeale, ſincerity, and perfect charity, wherein they ought to haue beene performed. This examination lets him ſee that he hath little wherof to be proud; & now what euer others may thinke of him, he knowes ſo much euill, and ſo little good by himſelfe, that he cannot thinke highly and honourably of himſelfe. Let him be deſpiſed, reuiled, reproached as baſe and vile, it is no corraſiue to him; for why? he abhorres himſelfe more than another can deſpiſe him, and is more vile in his owne eſteem, than he can be in anothers reproaches. Thus when he looks on his graces, he ſees Gods glory; when on his ſins, his own ſhame: which breedes in him all humble affections of thankfulneſſe to God, that of bad hath made him good; and carefulneſſe in himſelfe, that of good he may become much better.

3. True Peace and comfort, in life and death. Often reckoning (ſaith the Prouerbe) makes long friends. Tis

neuer truer than in this matter: He that often calls himselfe to a strict account, iudging himselfe for his transgressions, weeping ouer them in Godly sorrow, neuer ceasing till pardon be obtained; this man alone possesseth his heart in peace and comfort. He knowes God is at peace with him, and therefore nothing can put him to much fear or trouble, which makes him with much quietnesse and resolution expect the approch of all aduersity, of sicknesse, of death, of iudgement. Again, wheras the ioy of mans heart in this life is, that he shall bee saued in the life to come; this can neuer bee sound where no examination is had, vpon what reasons and certain grounds this hope is built. Many haue fell short of that they looked after, because they expected heauen, when it did not belong to them. A seuere triall of our selues will preuent this error, and giue exact notice of the truth of such graces, which God hath giuen vs as pledges of future glory, that so shall our reioycing in the hope of saluation be full and perfect. Lastly, our ioy and peace will be by this means constant, whilest through frequent examination of our hearts, and watchfulnesse ouer our waies, we shall preuent many sinnes that would wound our consciences, and pierce our hearts thorow with many sorrowes.

Vse. You see the duety; but all this is nothing worth the knowing, vnlesse you will practise it. The practice, I confesse, is hard: men being loth to see that by themselues which they like not; and Satan, as loth men should do that, which he knowes would doe them good. For man, tis impossible to him to perswade the heart; but oh thou, that Blessed Spirit of grace, which speakest to the heart of the vnwilling, to make them willing to euery good work, perswade your hearts and mine to the serious practice of this most Christian duety. My beloued Brethren, I cannot but be earnest in this matter, because, who can but see and bewaile the backwardnesse, and generall neglect of vs all in this point? Tis a shame to see the carelesnesse of most, that seeke to know all things but themselues. They enquire after

ter all without them, nothing within them. Their mindes are as ill set as their eyes, they can turne neither of them inward. Speake I this of the vnlearned, or of the learned alsoe? I would I did not of these. But tis no breach of charity to say, that there are many among vs, who know the Histories of a thousand yeares past, that yet cannot tell you the particulars of their owne liues; men well acquainted with the mysteries of Arts & Nature, but vtterly ignorant of the secrets of their own soules. How many are there amongst vs, that can say with *Dauid, Psal.* 119.59. [*I haue thought on my waies, and turned my feet vnto thy testimonies?*] Nay, we haue a thousand matters to thinke on all the day long, the night too, the weeke, the yeare: but who sits downe, and thinkes on himselfe, questioning thus with his owne heart; What am I? What do I? How liue I? Such a course I follow, is it good and lawfull? Such things I doe not, are they my duty, yea or no? Is God my friend? Am I his? What hope haue I of heauen? Say I dye to morrow, to day, this very houre, wheres my assurance I shall be saued? What Apology can I make against the accusations of Satan and my conscience? Will Christ be mine Aduocate when I shall stand in iudgement? Doe I grow in grace, or doe I decay? Doth my Faith, my Loue my Obedience, my Knowledge, increase or decrease? Am I better this yeare than I was last? What sinnes haue I conquered now, that held me in combate then? What graces haue I obtained now, that I had not then? Do we thus commune with our owne hearts, vpon our beds, or in our studies? Surely when God lookes downe from heauen vpon vs in our seuerall imployments, taking notice of our busie imaginations and enquiries; may not he say to vs, as hee spake by *Ieremy* to the Iewes? *Ier.* 8.6. [*I hearkened and heard, but they spake not aright: no man repented him of his wickednesse, saying, What haue I done, euery one turned to his course, as the horse rusheth into the battell.*] Yea this enquirie, What haue wee done? seemes only to be wanting among so many questions, as are euery day scanned by vs. Hence it comes, that most of vs,

when

when we are brought to the triall, and required by others or our owne consciences, to answer distinctly touching the estate of our soules, in matters betweene God and vs, we shuffle and shift it off, with an, I think so, I hope well, I perswade my selfe all shall be well; I shall doe as well as men of my ranke: but in the meane time, all these hopes and good opinions go vpon no cleare and certain grounds at all. Me thinkes that admonition of the Apostle, *Heb.* 3. 12. should shake vs out of this lazie humour [*Take heede, Brethren, lest there be in any of you an euill heart of vnbeleefe, in departing from the liuing God.*] Looke to it, a man may bee starke naught, and yet thinke himselfe good: it stands vs in hand to goe vpon sure proofe in so weighty a businesse, and not vpon blinde surmises and groundlesse presumptions. Here therefore let mee exhort you to obserue two directions:

1. To take all opportunities that shall be offered vs for the exercise of this duty. We are not at all times a like disposed to this; there are speciall occasions that fit vs for it. Many times one sad accident or other turnes home our thoughts to our selues, and makes vs see what we are in other men. The losse of a deare friend, the sound of a passing-bell, the sight of a dying man, hath a strange vertue many times, to compose a disordered heart, putting it into an excellent calmenesse to attend any religious imployment. Sometimes a Sermon hath set vs to rights, and sent vs home quickned with much holy affection more than ordinary. Sometimes vacation from all businesse, lends many a silent and still houre. Sometimes a fit of naturall melancholy and pensiueneſſe, makes vs apt for inbred speculation. Sometimes a wakefull bed calls vpon vs to examine our hearts. Many such occasions God offers, if we were wise to see them, and willing to make vse of them. Much were gained in this, and all other Christian practices, by the obseruation of such seasonable opportunities, if our folly and sloath did not robbe vs of so great a benefit.

2. If opportunities will not be had of their own offering,

ring, then make ſome. Spare an houre in a weeke, or a day in a moneth for this buſineſſe. Certainly tis ſtrange how we poſt ouer the time of this our ſhort pilgrimage: wee eate away one part, ſleepe away another, idle away a third, and of the remainder God hath by farre the leaſt part. Doe we ſpend two houres of foure and twenty in religious ſeruices? Nay one were a faire allowance with moſt of vs. What ſhall we ſay? is not heauen worth the hauing? or may a man ſo eaſily get thither? or muſt God giue it vs when we ſeeke not after it? Let them bluſh for ſhame of their intolerable careleſneſſe, who haue ſo much, or ſo little to doe, that they neuer could ſpare day or houre for theſe meditations, to ſet themſelues of purpoſe vpon a thorough examination of their owne hearts and liues. Tis ſingular profaneneſſe for a man that hath a God to ſerue, a Soule to ſaue, a Heauen to hope for, a Hell to feare, Sinnes to be auoided, Graces to be gotten, yet not to find an houre ſpare to thinke of theſe weighty affaires. Tell mee not, thou haſt a calling, a ſtudy, many buſineſſes that require thy preſence and diligence, and thou canſt not intend all. Intend you the chiefeſt; and thats Religion: Diligence in a calling, knowledge of arts, skill of languages; in a word, Learning will neuer bring a man to heauen; tis Religion muſt doe that. That is good in its time and place, this only abſolutely neceſſary: When loue of learning and preferment tells thee tis needefull thou be a Schollar, let loue to God and thy ſoule make anſwer, tis more needfull thou be a Chriſtian: care for that, but not before this. Moreouer, know this, that conuenient ſeaſons wiſely choſen and ſpared from ciuill imployments vnto religious exerciſes, neuer hinder but bleſſe all other our affaires. And perſwade thy ſelfe now of this truth, which one day thou ſhalt not chooſe but acknowledge, That thoſe daies and houres which are ſpent in prayer, in faſting, in examination of thy heart, and ſuch other exerciſes of repentance, will bring thee more true peace and comfort vpon thy death bed, than all other times of thy life beſides. Where-

fore be wiſe, and redeeme the ſeaſon: and thou that in thy buſieſt emploiments, canſt euery weeke, euery day, finde a ſpare houre for to talke with a friend, to ſport, to doe nothing, to do euill; ſaue this waſte, and turne it to a better vſe, and let God haue that ſmall part, who deſerues all. Beloued, let me heartily intreate you, to reſerue to your ſelues ſome time for theſe purpoſes. I will ſtint no man, and I thinke, I ſhall ouer-burden none, if I ſhould perſwade each one to ſet a part from all buſineſſe an houre or twain in a week, a day in a moneth, for this ſpirituall exerciſe. Our great negligence, giues occaſion of deſpairing, that we ſhall neuer equall thoſe rare patternes of holineſſe, which this and other ages haue commended vnto vs; who thought it no wearineſſe, euery night to ſcan the actions of the day, euery weeke, moneth, and yeare, to make ſuruay of what had been done in that time. Their induſtry was bleſſed, and they enioyed the fruits thereof, in all abundant increaſe of graces and comforts, and the world cannot but acknowledge it. Let vs follow them, though we cannot ouertake them; and we alſo, according to our endeauour, may expect a bleſſing too, in all increaſe of grace and peace vnto our ſoules.

Thus of this duety in generall, as fitting to be vſed by a Chriſtian at all conuenient occaſions; let vs come to conſider of it, as it is a ſpeciall preparation before the receiuing of the Sacrament, when by no meanes it ought to be neglected. Whoſoeuer will eate of that Bread, and drinke of that Cup, muſt firſt examine himſelfe.

This 1. excludes from the Sacrament all ſuch, as thorough naturall or caſuall impotency, are not able to examine themſelues: as Children, Fooles, Madmen.

2. The neceſſity of this practice, leads vs to enquire wherin this examination doth conſiſt, that euery one may know how to diſcharge himſelfe therein. In generall, the ſumme of this triall, is, Whether we come worthily to the Sacrament, or no. Now to make vs fit and worthy partakers of the Sacrament, there are required in vs (as heretofore

tofore hath been ſhewed) diuers ſpirituall graces, wherof whoſoeuer is deſtitute, he certainely profanes this holy ordinance, and by vnworthy receiuing, makes himſelfe guilty of the death of Ieſus Chriſt. Wherefore wee muſt know what thoſe graces are, and whether they be in vs in truth, yea, or no. There are chiefly theſe Graces required in a worthy receiuer, Faith, Repentance, Charity; touching which we are to enquire after ſome certaine and infallible rules, whereby we may be aſſured, that we haue or want thoſe graces. This I ſhall doe briefly in euery one of them.

For the triall of our Faith, whereby we firmely reſt our ſoules vpon the promiſe of ſaluation in Chriſt, we haue theſe two certaine markes to diſcouer the truth of it vnto vs:

1. Equality of Obedience vnto all Gods Commandements: True Faith hath a like reſpect to euery word of God. He that truely beleeues any one part of Gods will, beleeues the reſt alſo; becauſe hee knowes, all is of God. Whoſoeuer therefore ſhall ſay, That he doth this good worke, or leaues that ill practice, out of Faith in Gods Word, becauſe hee beleeues Gods commands, prohibitions, and threatnings in ſuch and ſuch particulars: this man tells an apparent lie, if his conſtant endeauour be not the ſame in all other particulars, wherein his Faith and Obedience ſtands engaged vnto God, as deeply, vpon as ſtrict termes, as in thoſe few things that he obſerues. This point hath been heretofore more at large handled in its proper place; and therefore now I doe but name it. Let it alwaies be remembred as an infallible triall of that Faith which is ſound and ſincere. Looke we then euery man into his life, and take we good heede to our waies, whether they be ſtrait or crooked: If thy practiſes be vneuen, that thou obeyeſt in ſome things, not in others, taking liberty to tranſgreſſe, where pleaſures, profits, or any predominant carnall affection craues ſeruice, and ſatisfaction at thy hands, doing iuſt ſo much of Gods will, as may ſtand with

thine owne and other mens good liking: in this case thou must seeke for true Faith, for as yet thou hast it not. But if thy courses be regular and vniforme, that in all things thou vnfainedly endeauourest to bring thy will to Gods will, offering thy hearty obedience to euery thing that he commands thee, to things that crosse thee and the world, as well as that content either; not caring who be offended, so God be pleased by thine obedience: In this case, thou maist reioyce, in that thou hast a sure testimony in thy selfe, that thy Faith is without falshood and hypocrisie.

2. Trusting on God in all temporall matters. Gods truth is the same in promises of this life, as in those of the life to come. Wherefore he that affirmes, that he beleeues vndoubtedly God will be gracious to his soule, according to his mercifull promises in Christ; if he tell true, he must also beleeue vndoubtedly, that God will prouide for his body, according to those louing promises, which he hath made in matters of this life. He then that being placed in low estate, seekes by indirect meanes of bribery and flattery to climbe higher, disdaining to wait on the prouident hand of heauen, which will soone finde a fit aduancement for him, when hee is fit for it: He that is in pouerty, and will grow rich, or that is rich, and will become mighty by fraudulent and vniust practices: Hee that is wealthy, stored with sufficiency in temporall blessings, yet still cares and feares, lest he should want, & fall to beggery: He that dares not be liberall to the poor, for fear it should impouerish his estate: He that in aduersity makes flesh his arme, putting his trust in his purse, his wits, his friends, making haste for his escape by all vnlawfull shifts, leaping the wall, not staying till God open the prison doore: He that dares not trust God with his children, fearing their miscariage, except himselfe see them well prouided for: all these and the like haue not learned as yet, what it is truely to beleeue the promise of mercy in Christ Iesus, when as they dare not take Gods word for smaller matters. The certain he doth not indeed trust God with his soule, that dares not

not truſt him with his eſtate. But when in all occaſions & conditions of this life, a man can patiently wait on God, vſing lawfull meanes, committing the ſucceſſe to God, preparing himſelf with contentednesſe for euery euent, howeuer God ſhall diſpoſe of matters: this confident and quiet reſolution flowes from the ſtedfaſt apprehenſion of that glorious and rich mercy, which God hath vouchſafed to his ſoule: which makes him reſt aſſured, that all things needfull will be ſupplied in ſeaſon for the reliefe of bodie and eſtate. This for the triall of our Faith.

The ſecond Grace to be enquired after, is Repentance; 2
which we may deſcribe to be, A ſpirituall ſorrow for ſinne, ioyned with a true hatred of it. Theres inward griefe for the fact, and the offence thereby giuen vnto God: And theres inward hatred or auerſion of the heart from the fouleneſſe and corruption of ſinne remaining in vs. This change of the affection is wrought in true Repentance. The proper markes wherof are expreſſed by the Apoſtle, 2. *Cor.* 7. 11. We cannot runne ouer the particulars, let vs take the generall ſumme, whereunto they may be caſt; and that is, *Amendment*: This is a ſure marke that will neuer faile; he that in truth diſlikes and ſorrowes for his ſinne, he will endeauour to amend it. They are alwaies ioyned together, Repent and Amend your liues. He that can confeſſe ſinne, ſpeake againſt ſinne, and weepe for ſinne; yet after a while returne freely to the practice of ſinne; beleeue him not, theres ſeuen abominations in his heart, he loues ſinne in his very ſoule, euen then, when his tongue and his eies ſeem to proclaime his deteſtation of it. There may be, I confeſſe, a relapſe into the ſame fault, thorough much infirmity and violence of temptation: but a willing continuance in any ill courſe, and true Repentance, are vtterly incompatible. Wherefore this triall is eaſie; ſee what reformation there is in thy life: if when thou haſt been reproued by the Word for ſuch faults as thou knoweſt thy ſelfe guilty of, thine heart hath ſmitten, and thy ſoule been humbled within thee, with that ſorrow which

hath brought forth a full resolution and constant endeauour of Amendment, then maist thou bee truely called a Penitent Conuert; but if for the present thou didst cry God mercy, and afterward holdest on still in the same vngodly practices, then reckon thy selfe to be as thou art, an Impenitent and Obstinate sinner. This of Repentance. Next followes

3 The third grace to be enquired into, and that is Charitie. This is a large word, and hath reference sometime to God, sometime to Man. Charity or Loue towards God, is not properly that grace which here we vnderstand. Tis true, the heart of man ought to be repleniſhed with heauenly loue vnto God in Christ, in all spirituall exercises; and especially in this Sacrament, wherein their loue to him is so graciously reuealed. But the triall of the two former graces, will quickly shew what true loue of God there is in vs; He that Obeyes, Beleeues; He that Amends, Repents. The very same, Obedience and Reformation, are the touch-stone of our Loue to God, according to that infallible Canon set downe by our Sauiour, *Ioh.* 14. 15. [*If you loue mee, keepe my commandements.*] He that will not do what God would haue, he hates God & Iesus Christ at the very heart, let him make neuer so great shewes of loue vnto them. But we passe from this, to that Charity which properly comes here to be enquired after, *viz.* that which respecteth man; which in generall, is that affection of the heart, wherby we wish good vnto our neighbour as to our selues, and are willing, in what we are able, to doe him that good we would haue done to our selues in his case. This affection is branched by the Apostle *Peter*, 2. *Pet.* 1. 7. into two parts; 1. Brotherly Kindnesse, and 2. Loue. Thats more particular, respecting man as a Christian, made one of the houshold of Faith, and of that blessed number of those whom Christ is not ashamed to call Brethren. This is more generall, respecting man as man, made like vnto vs in one communion of Nature. Let vs see what may be the triall of our Charity both wayes.

Heb. 2. 11.

1. O

1. Of our Loue vnto the godly. The proofe hereof is this: If it be indifferent, without reſpect of Perſons; If it be conſtant without reſpect of Times. He truely loues a righteous man in the name of a righteous man, becauſe he is ſuch, that can finde in his heart to place his entire affection any where, where God hath placed his, be he ſtranger or acquaintance, meane or mighty, honourable or baſe: tis all one, if God haue caſt his loue vpon him, thats ſufficient to make him worthy of any mans loue in the world. Does his eſtate alter, & falls he into diſgrace with the world, into perſecution, into pouerty? Charity failes not for all this. Tis not affliction ſhal diuide between *Ionathans* ſoule, & the ſoule of *Dauid*. Religion ties no ſuch looſe knots between Gods loue to vs, or our loue one to another. Nor tribulation, nor anguiſh, nor perſecution, nor famine, nor nakednesſe, nor perill, nor the ſword, nor death, nor any thing can ſeparate vs from the loue of God our heauenly Father: and how then ſhould theſe things worke in thoſe, that are his children, a breach of affection one towards another? But now on the contrary ſide, He that loues Religion in a rich, gentle, or nobleman, but ſleights it in a poore and mean man: He that loues the company and commerce with thoſe that are Religious, becauſe they are affable, of faire and pleaſant conditions, men of excellent endowments for learning, policy, &c. becauſe able to doe him a good turne or an ill, or in regard they are ſuch as wil deale truely, and not cozen him: He that can looke ſtrangely vpon a good man in aduerſity, turning him off with a few cold words when he ſeekes for ſome helpe at his hands: He that of many children hath ſome truely Religious, yet in diuiding his eſtate, hath no reſpect to Grace, to honour that with a ſpeciall bleſſing: He that in marriage deſires Religion only as ouer-weight to ſo many pounds of gold; ſuch mens loue vnto Religious perſons is meerly counterfeit, and no beter than plain diſſimulation.

2. Of our Loue that is common to all men. Among other arguments of this Charitable affection, wee haue theſe

these two that are infallible, whereby we may proceed in this triall.

1. When a man can truely grieue in the Euill, and heartily reioice in the Good that befalls our neighbour. This is a sure marke of a charitable minde, when a man can truely grieue at their afflictions, pity them in their decayes, losses, disgraces, sicknesses; but aboue all in their Sinnes. When a man can visit them, counsell them, comfort them, reproue them in loue and mildnesse, and pray heartily for them. Againe, in such good things as befall them, if we can vnfainedly reioyce in them: in their graces, their ciuill vertues, their learning, their reputation amongst men, their places of preferment, with the like. If we can wish them well to thriue with those good things, and desire that they may do much good with them. If we can speake well, and thinke well of them, because God, the Church, the State hath vse of them, what euer relation they haue to vs; yea, especially, though their credit seeme to obscure and hinder ours. This is true Charity, like that of *Moses*, *Num.* 11. 29 [*Would God that all the Lords people were Prophets.*] Is the Magistrate, Minister, Scollar, &c. as good or beter than I am, Would God not he alone, but all others were so too, that amongst the good, I were the meanest. But on the other side, priuily to reioyce in the euills of other men, to repine at their prosperity, to be displeased with our neighbour for being equall, or better than our selues, and halfe angry with God for making him so; these be symptomes of a bad minde, wherein malice, enuie, and spite, haue eaten vp all louing respect vnto our brethren.

2. A minde willing to pardon offences done to vs, and to seeke reconciliation where we haue giuen them. This is a very hard matter to put in practice; mens minds are so full of pride, scorne and malice, that they cannot stoop to others: they count it cowardlinesse to put vp a wrong done them, and baseneſſe to acknowledge an injury done to another. Wherefore they resolue to take no wrong, to doe

doe no right. This is farre from Christian Charity, which is alwaies accompanied with a patient, peaceable, and humble minde. We see what men will doe, in case they haue offended their deare friends, whom they much respect; they rest not till by iust excuse, or plaine confession, they haue reconciled themselues, and wonne their loues againe. Why will they not do so towards others? Tis because they loue them not, nor care for their loue; and therefore, they are at a point: if themselues receiue hurt theyle right themselues if they can; if they doe hurt, let others looke to it, and get satisfaction where they can. But that heart which is charitable, preferres peace and good will amongst men, before all such wilde and furious resolutions. He will do for man what God hath done for himselfe, who hath freely pardoned him farre greater offences; and, though he were the offended party, yet first sought reconciliation with him. Thus much for the examination of our hearts touching these seuerall Graces. In conclusion I will but name two questions, and answer them in one word.

1. What is to be done, if, after examination, we finde our selues vnworthy?

I answer, They that finde their wants of these Graces, and acknowledge it, mourne for it, pray for the redresse of it, these are indeed worthy, though not so worthy as they would be. But for those that neither haue these Graces, nor care to haue them, such are vtterly vnworthy. Dogges they are, to whom this Bread is not to be giuen.

2. What if men finde themselues fit at one time, must they make no further triall at other times?

I answer, Yea, they must alwayes examine their hearts. The Precept is generall, not limited to this or that time. Sinne is deceitfull, and our hearts may be hardened by such carelesnesse. A godly man is not so priuiledged; but hee may receiue the Sacrament vnworthily, comming to it in a careleſſe and prophane manner. And therefore these Graces must euermore be set aworke, and fresh meanes

ſtill vſed for their increaſe.

We haue done with the ſin of profanation of the Lords Table, in Vnworthy receiuing of thoſe holy myſteries, mentioned verſ. 27. We haue alſo ſhewed what is the meanes whereby that ſinne may be auoided; which is due examination of a mans ſelfe, ſpoken of, verſ. 28. Wee muſt now goe forward vnto the puniſhment of this ſinne, when men come vnto the Sacrament vnworthily: this is ſet downe, verſ. 29. in theſe words,

* page 63.
* See page 22.

[*For hee that eateth and drinketh vnworthily, eateth and drinketh damnation to himſelfe*, *not diſcerning the Lords body.*]

Theſe words containe a plaine declaration of that danger whereinto men runne, who neglecting duely to examine themſelues, approach vnworthily to the Table of the Lord. They bring themſelues in danger of damnation that do ſo; and therefore they had need be very wary & circumſpect, with what minde, and how diſpoſed, they venture to come vnto the Sacrament.

In the words we haue two parts: Firſt, the ſin of vnworthy receiuing of the Sacrament, mentioned before, verſ. 27. Here againe repeated with an addition of an interpretation, what is meant by eating and drinking vnworthily. [*For he that eateth and drinketh vnworthily.*] But how is that done? the laſt words of the verſe ſhew it [*Not diſcerning the Lords Bodie.*] Secondly, The puniſhment thats inflicted vpon this ſinne, which is Damnation, or Iudgement, in theſe words [*Hee eateth and drinketh damnation to himſelfe.*]

Touching the ſinne of eating and drinking vnworthily, we haue ſpoken at large heretofore; for the preſent, I ſhall only adde a word or two concerning that clauſe which the Apoſtle addes by way of interpretation, viz. [*Not diſcerning the Lords Body.*]

The meaning of the phraſe is not obſcure. To diſcern the Lords Body, is to put a right difference betweene the outward Elements in the Sacrament, and common bread and wine.

wine. This difference is not at all in ſubſtance, but in the vſe; the one is profane, the other ſacred; being ſet a part to ſignifie vnto vs the benefits of Chriſts death & paſſion. He then that toucheth theſe outward Elements, without any due regard vnto their myſticall vſe, as they ſet forth vnto vs our Redemption by the Body and Bloud of Chriſt, but vſeth them as he would doe his ordinary food, hee diſcerneth not the Lords body, becauſe ὁ διακρίνει, he ſeparateth not, nor putteth any diſtinction between the holy and profane, but vſeth that which is ſacred in a profane manner. Of ſuch that doe this, there are two ſorts: 1. One Ignorant, that know not the ſignification and vſe of theſe things, who come vnto the Sacrament vpon meere outward reſpects, without all regard to the ſpirituall vſe of it. They know not, poore ſoules, what it is to feed on Chriſt by Faith, how his fleſh becomes meat indeed, & his bloud drinke indeed vnto them, they haue no skill in ſuch myſteries as theſe. Bread and Wine they ſee vpon a Table, and ſome extraordinary ſolemnity in the diſtribution thereof; and therefore, as at a great mans table, they behaue themſelues ſoberly and mannerly: and thats all the deuotion they haue, or thinke they need to haue. 2. Another ſort are Negligent perſons, that know well enough the end & vſe of theſe things, but by reaſon of ſecurity, with other worldly and wicked affections, they become careleſſe and vnprofitable partakers of theſe holy myſteries. They ſtirre not vp their hearts vnto the exerciſe of theſe heauenly graces vnto worthy receiuing. They ſtriue not for more aſſurance of Faith, in laying hold on the promiſe of grace offered them in Chriſt; their hearts are not touched with greater ſorrow for ſinne that hath crucified Chriſt, nor more ardent loue vnto Chriſt, who by his bloud hath waſhed away their ſinnes, nor ſpirituall ioy in Chriſt, who hath done ſo great things for them. Their reſolutions of obedience vnto Chriſt are not quickned with more vigor and conſtancy than before. But in this and all other graces, they are as they were, not a whit amended and increa-

fed by this so holy meanes, as God hath of purpose appointed for the nouriſhment of grace in the heart, and obedience in life. Both theſe ſorts are faulty, in not diſcerning the Lords Body; the one not doing it at all, the other not as they ſhould doe it. As in the time of the Ceremoniall Law, thoſe that obſerued the Legall Ceremonies either without knowledge of their vſe, or without true deuotion in faith and obedience, both did profane them: ſo is it ſtill in theſe ceremonies of the Goſpell. They doe not diſcerne the Lords Body, who either miſtake the ſhadow for the ſubſtance, ignorantly ſuppoſing nothing elſe is to be looked after, but that which is viſible in the outward Ceremony; or who know whereto theſe Sacramentall Ceremonies tend, but out of negligent profaneneſſe, vſe them not with that ſpirituall affection, which is agreeable to the inſtitution of God. Of the two faults, tis hard to ſay, which is greater, and which the Apoſtle moſt chargeth the Corinthians withall, or whether both alike. They were a Church, but newly conuerted from Gentiliſme, out of whom twas hard to take away, on a ſudden, their former ignorance and profaneneſſe. They had been inſtructed, but yet they might in many things be miſ-led thorough blindneſſe. Neuertheleſſe, profaneneſſe ſeemes to haue borne the greateſt ſway amongſt them; offending not ſo much, becauſe they knew not what was their duety about the Sacrament, as for that they cared not to obſerue it.

The concluſion that ariſeth from theſe words of the Apoſtle, is this in the generall.

[The worſhip of God is then profaned, when the Ceremony and outward worke thereof is performed, but the ſpirituall inward ſeruice neglected.]

Bread and Wine, breaking, powring out, diſtributing, eating and drinking, all theſe things are but ſenſible repreſentations of ſpirituall good things; they are the ſhadow, but the ſuſtance is Chriſt: and therefore if the heart dwell only vpon theſe outward Ceremonies, and Chriſt be neglected, the Sacrament, without all doubt, is profaned God,

God hath appointed thoſe things to helpe our infirmitie, thereby to aſcend vnto higher matters; but not to nouriſh is in our weakneſſe, ſtill to gaze on tranſitory outward things. This is a generall rule, not for Sacraments alone, but in euery part whatſoeuer of Gods moſt holy worſhip. The ſeruice of God during the time of the Law, conſiſted much of carnall ordinances, as the Apoſtle calls the Sacrifices, Meates, Drinkes, diuers Waſhings, with ſuch like outward obſeruations in the Iewiſh Church, *Heb.9.10.* But yet then in theſe carnall ordinances, there was a ſpirituall worſhip required; namely, that theſe things were to bee obſerued with knowledge, in faith, in zeale to Gods glorie, and with reformation of life. When thoſe externall rites were kept without this ſpirituall vſe of them, wee know how meanly and contemptibly God ſpeakes of ſuch a mechanicall worſhip, *Eſa.1.ver.11.& ſeq.* Hee ſets forth his diſpleaſure againſt ſuch ſeruices, in all termes of diſlike and diſdaine; telling the people, That the multitude of their Sacrifices is [*to no purpoſe*] that [*He delights not*] in the bloud of bullocks, and fat of fed beaſts, that hee [*requires no*] ſuch things at their hands, that ſuch oblations are [*vaine*] and an [*abomination,*] their ſolemne feaſts and aſſemblies, he [*cannot away with them,*] that his [*ſoule hateth them.*] that [*they are a trouble to him, and he is weary to beare them.*] And wherefore now all this diſdaine of ſuch Ceremoniall worſhip? the reaſon is, verſ. 15. [*Your hands are full of bloud.*] Againe, Chap. 66.3. hee ſets it out to the full how acceptable ſuch ſeruice is to him, [*He that killeth an oxe, is as if hee ſlew a man: he that ſacrificeth a lambe, as if he cut off a dogges necke: he that offereth an oblation, as if he offered ſwines bloud: he that burneth incenſe, as if he bleſſed an idoll.*] Nothing can be ſpoke with greater ſcorne and indignation: the reaſon wherof followes in the next words, [*Yea, they haue choſen their owne wayes, and their ſoule deligheth in their abominations.*] So long as they follow this courſe, God deteſts them and all their ſeruices. Now in the times of the Goſpell, Chriſt hauing* reformed the Heb.9.10.

worſhip of God, hath aboliſhed thoſe carnall ordinances, and in roome thereof erected a worſhip of God
Iohn 4. * in Spirit and Truth. Wee are to performe a ſpirituall worſhip; but yet withall, ſome outward bodily obſeruations are required of vs now, though very few and very eaſie. To faſt, to bow the knee in prayer, to pronounce or heare the Word, the adminiſtration of the Sacraments in all their outward rites, theſe are externall and bodily exerciſes, which profit little where godlineſſe is wanting. [*The Kingdome of God*, ſaith the Apoſtle, *is not meates and drinkes, but righteouſneſſe, and peace, and ioy in the holy Ghoſt.*] Theſe things are firſt acceptable to God, and other things for them. Outward Ceremonioufneſſe is meere hypocriſie, where grace and ſanctity is not firſt mouer to ſuch obſeruances. Tis a poore matter to forbeare a meale or twaine, and yet take ones fill in ſinne till he ſurfeit; to goe ſoftly, looke ſadly, ſpeake faintly, and weepe a little too, as it were in ſorrow for ſinne, and carry in ones breaſt a heart vnrent, vnbroken, vnſoftened, by true ſenſe of ſinne, and worke of grace. What profit is it to ſpeake a Sermon, or heare a Sermon, when onely one mans tongue and the others eares are imployed for that houre? when it comes not from the Preachers heart, nor pierceth vnto the hearers conſcience, neither the one nor the other intending to practice as they ſpeake or heare? To what purpoſe is it to bow the body to God, and yet to make ones heart like an iron ſinew, thats too ſtiffe and ſtout to bend in obedience to Gods Commandements? If the tongue goe glibbe, the eyes and hands lift vp to heauen, yet if the thoughts wander, the heart and affection lie flat vpon the earth, will ſuch a prayer be an acceptable Sacrifice? What auailes it a man to haue his face ſprinkled with a little cold water, but not to haue his heart waſhed from an euill conſcience, and purged from the vncleanneſſe of ſinfull corruption? to take on him in Baptiſme the badge of Chriſtianity, yet in his conuerſation to liue like an Infidell, in all diſobedience to the Lawes of Chriſt? Will it aduantage a man any whit,

whit, that he goes foure or fiue times a yeare to the holy Sacrament, if he be either ignorant of what he goes about, or profanely careleſſe of making good vſe of what hee knowes? If hee remaine ſtill irreligious and impenitent, continuing in couetouſneſſe, in ſwearing, in lying, in idleneſſe, in vniuſt practices to get gaine, in common neglect of the exerciſes of Religion, a ſecret deſpiſer of grace, and ſcoffer at true ſincerity, with other the like vngodly practices: will it helpe or ſaue him, that at ſolemne times he comes to the Lords Table, there eates a bit of bread, drinks a little wine, heares a few prayers, ſtaies till all be done, and ſo away the ſame man hee came thither? No, this helpes not, but hurtes exceedingly, hauing brought vpon himſelfe the guilt of a fearefull tranſgreſſion, in profaning the holy Sacrament, becauſe he diſcerneth not the Lords Body. God, who looketh vnto the heart, and is well pleaſed in the ſincerity thereof, regards no Ceremony without obedience, but hates ſuch complementall hypocriſie, as much as we doe deteſt the like diſſimulation in a man that vailes bonnet, bowes the hammes, ſmiles in your face, ſpeaks faire and friendly, but yet his heart is not with you.

But we paſſe from this point, hauing touched vpon it heretofore; we come vnto the puniſhment here denounced againſt vnworthy receiuers of the Sacrament, *viz.* Damnation, [*He eateth and drinketh damnation to himſelfe.*]

For theſe words wee are to enquire what is meant by Damnation in this place, and what it is to eate and drinke it. Damnation in this place ſignifies two things:

1. That puniſhment of man in hell fire, which wee call eternall damnation.

2. Thoſe euills which in this life are inflicted vpon tranſgreſſors, which we call afflictions and temporall iudgments.

Both theſe are included in this word [κρῖμα] here rendred Damnation. That eternall iudgement in hell fire, is hereby meant, will be made apparent vnto vs

1. From the nature of the ſinne of profanation of the Sacra-

Sacrament; which were it but a small offence, did yet deserue the wages of eternall death, but being so hainous and horrible a crime as it is, *viz.* Guiltinesse of the Death of Christ, it must make him that commits it, obnoxious to euerlasting condemnation.

2. From the quality of the persons that commit this sinne, who are partly the wicked, that continually profane this Sacrament, partly the godly, that yet sometimes profane it too. Such as bee vngodly, vnbeleeuing persons, they, without doubt, bring themselues in certaine danger, not of temporall iudgement alone, but much more of eternall damnation, for their perpetuall abuse of these sacred mysteries, whereof they partake without faith, repentance, or any amendment of life at all. As for the true beleeuers, they doe sometime come vnworthily to this holy Table, beeing now and then ouertaken with security, and seduced by manifold temptations, though otherwise holy and godly men. This their negligence deserues also the same punishment, though God for Christs sake be pleased to turne from them his euerlasting wrath, making them onely to feele a little part of his displeasure, in some temporall afflictions, wherewith he chastiseth them for the amendment of their error.

Now that temporall iudgements are signified by this word *Damnation*, is manifest also by the Text, in the verse following, where the Apostle mentions sicknesses, infirmities, and temporall death, as afflictions laid vpon the Corinthians, for their profane abuse of the Sacrament. [*For this cause many are sicke, &c.*] God corrected them to bring them to repentance and amendment of their fault, that so leauing their sinne, they might escape eternall condemnation. This then is the full meaning of the word κρῖμα, *viz.* Eternall & Temporall iudgement: wherunto all are liable that profane the Sacrament, in not discerning the Lords Body; be they beleeuers or vnbeleeuers, godly or wicked. Only here is the difference; the one sort by this sinne deserue both, and haue both, being punished eternally and tempo-

temporally too for the moſt part. But the other deſerues both, yet feels but one; being in mercy chaſtiſed with temporall afflictions, that comming to repentance they may auoid eternall puniſhment. Wherefore I take it, our laſt Tranſlators haue with good reaſon rendred this word κρῖμα, not [*Indgement*] but [*Damnation*] the higheſt degree of iudgement, and that proper puniſhment which this ſinne of vnworthy receiuing doth deſerue.

So that the obſeruation which * ſome here make vpon the word, that the Apoſtle here vſeth [κρῖμα] not [κατάκριμα] thereby ſignifying not [*exitium æternum*] but [*caſtigationes temporales*] is not here to be admitted. Neither doth the Analyſis of this place require it, nor yet the vſe of the word in other * places. It being apparent that theſe words are vſed indifferently in the ſame ſignification.

Hauing now ſeene what is meant by Damnation, it is eaſie to vnderſtand what is meant by eating and drinking damnation; which is in plaine termes, To commit ſuch a ſinne in profaning the Sacrament, as deſerues both eternall and temporall iudgement. Not that there is in thoſe outward elements of Bread and Wine, any deſtructiue and hurtfull quality, or that Chriſt, ſignified by thoſe elements, is become of his owne nature a ſauour of death, and cauſe of damnation vnto any; but becauſe in the profane vſe of thoſe holy things they commit a fearfull ſinne, whereby Gods wrath is prouoked againſt them, to the puniſhing of them with temporall and eternall plagues. The Sacrament is not as poiſon, which of its nature workes death in the eater; but it is the food of life, moſt healthfull and nouriſhing vnto the ſoule, if it be receiued into an heart duely prepared for it. But as the fruits of that tree of knowledge of Good and Euill, might be wholeſome in it ſelfe, yet *Adam* did eate his death, when he taſted of it contrary to Gods Commandement: ſo this Table of the Lord, which is a feaſt of choiſeſt delicates for refreſhing of the ſoule, when men come rightly prepared thereto, becomes the bane and deſtruction of ſoules, when men preſent them-

* Zanch. obſeruat in confeſſ. ſuam de Relig. Chriſtiana. in cap. 16. aphor. 10.

* Ioh. 3. 17. 18. 19. 2. Theſ. 2. 12. 1. Tim. 3. 12.

themselues thereat with vnbeleeuing, impenitent, and vnholy hearts. This the Apostle signifies in that word, Hee eateth and drinketh [ἑαυτῷ] to himselfe damnation; to teach vs, that the cause why these things, ordained for our good, prooue hurtfull vnto vs, is not in the things themselues, but in mans sinne, that vnworthily partakes of them. That other interpretation, He eates damnation to himselfe, not vnto Others who communicate with him: this fits well against the Shismaticall humors of some, who thinke our Sacraments and solemne assemblies polluted by the sinne of those that are wicked amongst vs; and therefore dare not ioyne with vs in the worship of God for feare of infection: but this fits not so well vnto the Text, wherein [*Non quis damnationem incurrat, sed quis sit huius exitij author indicatur,*] as *Beza* truely notes vpon this place and word. From these words thus expounded, I deduce this practicall conclusion,

[The profanation of Gods most holy worship, deserues eternall and temporall punishments.]

I frame the Conclusion generally touching euery part of Gods worship, as well as the Sacrament. Tis a high dishonour to the very person of Christ, when the Sacrament of his Body and Bloud is abused; tis also a horrible sinne committed against the maiesty of God, whensoeuer wee profanely mocke and contemne him in any of those things, wherein he would be sanctified and honoured by vs. And therefore wee may ascend from the particular to the generall, and consider how great a sinne it is to profane any one whatsoeuer of the sacred ordinances of Gods seruice, and what punishment they incurre that doe so. All offences become greater or lesse, according as the person, against whom they are committed, is of more or lesse dignity. Therefore a sinne against God, is greater than a wrong against our neighbour. Further, those offences which immediately touch the person offended, are more hainous than those that strike him at the rebound. Therefore if we compare the sinnes of the first Table, with the

sinne

ſinnes againſt the ſecond; in the generall, wee may iudge thoſe ſinnes, whereby God himſelfe is immediately contemned in this worſhip, are greater than thoſe wherein he is deſpiſed *mediatè & ſecundariò*, becauſe wee neglect our dutie to man. But not to enter into an exact compariſon about this point: this is for certaine, That all offences committed in the matter of Gods worſhip, are of a moſt prouoking nature, ſuch as hee cannot endure without ſeuere punishment inflicted on the offendors. Atheiſme, Infidelity, hatred of God, &c. bee ſinnes, the very names whereof be terrible: Idolatry, Superſtition, Will-worſhip, Profane and Negligent worſhip; theſe haue gentler names, but be moſt hatefull ſinnes, againſt which Gods wrath and iealouſie burnes, to ſee his holineſſe and honour trampled in the duſt by baſe and ſinnefull wretches. A King muſt needes take it very tenderly, to bee diſ-regarded in thoſe very ceremonies, wherein he lookes for ſpeciall honour from his ſubiects; much more muſt God be offended, if when he hath made vs for to honour him, & made orders according to which wee ſhould ſhew our reuerence and ſubiection, we ſhall out of our pride deuiſe other wayes of our owne to worſhip him, or out of negligence and profaneneſſe of ſpirit, doe thoſe things he hath preſcribed we care not how. Againſt this ſinne God hath euer reuealed from heauen his fierce wrath, vpon States and Kingdomes as well as priuate perſons, by whom he hath beene deſpiſed and neglected in his worſhip. [*Curſed (ſaith Ieremy, Chap. 48. 10.) is he that doth the worke of the Lord negligently.*] This was a particular threatning againſt thoſe that would ſpare Moab, and not execute the full iudgement of God vpon that people in their vtter deſtruction, but kept backe their ſwords from bloud. Notwithſtanding the rule is appliable to all particulars whatſoeuer in Gods ſeruice; Curſed is he that doth any thing negligently, which God ſets him about: for it is Gods worke, who as he is a bountifull rewarder, ſo is hee a ſeuere exactor of faithfull ſeruice at our hands. He will not bake vs in our

reward, and accordingly he lookes wee ſhould not falter with him in our obedience. To ſleight him in his worſhip, doing matters by halues, ſeeming more to content our idle humours, than ayming ſincerely at his glory, is a foule contempt, and cannot but bring a curſe vpon vs. [*Ye haue deſpiſed my name*] ſaith God vnto the Prieſts, *Mal.* 1. 6. Wherein, ſay they? In that [*Ye offer vncleane bread vpon mine altar,*] verſe 7. Matters were come to that paſſe in this Prophets time, that neither Prieſt nor People cared a iot how God was ſerued. Any thing they thought would content him; and therefore they preſumed to offer that to him, which they durſt not preſent vnto their Prince or Gouernour; the blinde, the lame, the torne, the ſicke, any thing which their couetouſneſſe could beſt ſpare, was a ſacrifice good enough for God. Yea the whole frame of Legall Ceremonies they were vtterly weary of them, counting them baſe and contemptible, and in effect, nothing but an vnprofitable drudgery. Doth God take this well at their hands? No, he curſeth them for this their impiety. [*Curſed bee the deceiuer, which hath in his flocke a male, and voweth and ſacrificeth vnto the Lord a corrupt thing.*] The reaſon followes, [*For I am a great King, ſaith the Lord of Hoſts, and my name is dreadfull among the heathen.*] Wherefore it muſt needes be a horrible offence in the Iewes, the people of God, thus to vilifie ſo great a maieſty, when euen the Gentiles themſelues yeelded a more awefull reuerence thereunto.

I ſhall not need to ſtand long in prouing a truth ſo euident; the time and paines will haply be better imployed in making application of it to our ſelues. A threefold vſe of this point I commend vnto your conſideration and practice.

Vſe 1. Firſt, Information of our iudgement touching ſuch euills, as we ſee doe befall men in this life. We behold the beſt Churches in great calamities, the beſt men ſorely afflicted, and we wonder that God ſhould deale ſo rigorouſly with thoſe that ſerue and worſhip him. Wee ghеſſe

gheſſe at many cauſes, but ſeldome doe wee hit vpon the right, which here the Apoſtle intimates vnto, *viz.* Profanation of the ordinances of Gods worſhip. This Irreligiouſneſſe in Gods ſeruice, is the maine cauſe, as of other ſins, ſo of all iudgements. Vnrighteouſneſſe againſt man, iſſues from irreligion towards God; and therefore in puniſhment wee muſt chiefly ſet our eyes that way, if wee will follow the ſtreame vp vnto it firſt fountaine. We commonly looke another way, and put off our calamities vpon other cauſes. If any other but the Apoſtle had told theſe Corinthians, that their ſickneſſes and death was ſent vpon them for their profanation of the Lords Supper, they would haue doubted of his opinion. Many were ſicke and dyed, but what of that? men cannot liue or bee well alwayes; theſe things come at aduenture, or by courſe of Nature: twas want of care in their dyet, twas the malignity of ſome vnwholeſome diſh, want of exerciſe, ill temper of the body, infection of the aire, and ſuch like cauſes, haue made them weake and ſickly; want of phyſicke, want of looking too, old age, or ſome ſuch matter hath brought them to their end. Any thing, rather than what the Apoſtle ſpeakes of, ſhould be reckoned vp as the cauſe of their preſent griefes. But hee hauing a better ſpirit to iudge of matters, tells them plainely, that what euer they may imagine, twas for abuſe of the Sacrament, [*For this cauſe*] that ſickneſſes and deaths reigned amongſt them.

When the Iewes endured ſo many miſeries, euen from their firſt plantation in the land, to their finall caſting out from thence, they were ſeldome aware of this point, that their corruptions and abuſes in Gods worſhip brought ſuch plagues vpon them: If the Philiſtims, Canaanites, and other Borderers vpon them, doe ſpoile their Country, tyranize ouer them, and oppreſſe them with cruell ſlauery, as they did in the times of the Iudges, they will interpret this to be nothing but an old grudge, which theſe Nations bare againſt the Iſraelites, for diſ-poſſeſſing them of their Countrey, for which they were hated, and all occa-

sions sought to worke reuenge. If the Kingdome bee diuided, thats nothing but *Rehoboams* folly, and ill counsell of ill aduised Courtiers: If Israel make warre on Iudah, or Iudah vpon Israel, thats but policie to keepe downe one another, lest one should encroach vpon both Kingdomes: If there be ciuill warres, thats thorough the factions of potent and ambitious States-men: If a Forreiner inuade them, tis nothing but the pride of ambitious tyrants, that cannot be content with their owne, but seeke after glory and greatnesse in the ruine of other Kingdomes. Yea if a *Salmanasser* or *Nebuchadnezzar* carry them away captiue out of their land, though they may thinke in the generall, that God is not well pleased with them, yet they would resolue these effects into other causes, more proper as they conceiue; Twas weaknesse in their Kings degenerating from their ancient valour, want of good confederates, of good counsellors, of skilfull and trusty commanders, of hardy souldiers, they were ouer-borne by multitude; and these, or some thing like these, were the cause of this misfortune: but of their sinnes, they thinke not of that matter. Many there were, no doubt, who iudged better touching the successe of Ciuill and Ecclesiasticall affaires, whose eyes God had opened to discerne the equall dependance betweene the sinnes and the punishments of the present age wherein they liued: but for the generalitie of the State, their thoughts went another way after worldly and politicke reasons. Which was the cause, that being so often smitten, yet they returned not to God that smote them, because they were ignorant of their sins, for which he smote them. Thence in many grieuous calamities of the State, they did what they could by all politick* means to vphold the ruines thereof; but yet there was no reformation at all of the horrible corruptions of Gods pure Religion. This they looked not after, as if all had beene well on that side; whereas indeed the maine crack which threatned the downefall of that glorious state, was not in the roofe, or sides of the building, barely in the Lawes and

* Hos. 5. 13. & 7. 11. [*They call to Egypt, they goe to Assur.*]

and Ciuill gouernement: but in that onely ſtrong pillar, whereupon all reſted, *viz.* Religion, now rent and ſhiuered in pieces. Had wee a hiſtory of thoſe times of the Iewiſh ſtate, compiled by Iewiſh Politicians liuing then, and relating vnto vs the ſame publike euents, which wee finde recorded in Scriptures, it would quickly appeare by the compariſon that God iudged otherwiſe of the cauſes of thoſe things, than the State then did. Thoſe ſtories would be like vnto theſe written in latter ages, touching Chriſtian Common-wealths, where Church and State are put aſunder, as hauing little dependance one vpon another. All notable euents, proſperous or vnhappy, the riſing or decay of ſtates, or great men in the ſtate, &c. are curiouſly enquired into, all counſells and circumſtances ſcanned and cenſured; but for Religion, what entercourſe it hath with ſuch euents? there is ſcarce ſo much as a glance that way. So blinde and earthly is euery man, in diſcerning aright of Gods iudgements, and the courſe of his gouernment ouer all humane affaires. Wherefore, that man may ſee his error in this point, God hath beene pleaſed by reuelation from heauen, to make knowne vnto him the chiefe cauſe of ſuch calamities, as come vpon States and Kingdomes profeſſing true Religion. For which purpoſe, God raiſed vp Prophets from time to time, to put the Iewes in remembrance of that which otherwiſe they would not haue thought of, *viz.* that for their abominable corruptions in Gods worſhip, and other ſinnes proceeding thence, they were thus plagued. Theſe men cried out loud enough to be heard, ſaying, as it is 2. *King.* 17.13. [*Turne from your euill wayes, and keepe my commandements and my ſtatutes.*] But then, as now, the poore Prophets preached to little purpoſe; they might talke till they were weary, few men regarded what they ſaid. Wherefore God hath cauſed their Sermons, and the Stories of their times to be recorded in euerlaſting monuments, that all ages of the world may take notice of the true cauſe of Gods iudgements. Wherein we ſee that God lets paſſe, as ſcarce worth the naming,

all

all ciuill considerations, and brings all the prosperity or aduersity of Church and State vnto this head, *viz.* the Neglect or Regard had vnto Religion and Iustice.

The children of Israel did wickedly in the sight of the Lord, they serued *Baal* and the gods of the Nations, they forsooke the Lord, they walked not in his statutes: these be the reasons, for which matters goe ill with them, as we may finde it at large expressed, *Iudg.* 2. & 2. *King.* 17. & 2. *Chron.* 36. Yea in this matter God gaue vnto them a generall rule, whereby to rectifie their iudgement and ours in the like case, in the 29. of *Deut.* where *Moses* tells them, that when their posterity, or the stranger from a far land, should see the plagues of the Iewes countrey, and the diseases thereof, wherewith the Lord should smite it, they would aske after the reason of it, and say [*Wherefore hath the Lord done thus vnto this land? what meaneth the heate of this great anger?*] The answer follows, [*Then men shall say, because they haue forsaken the Couenant of the Lord God of their fathers, which hee made with them when hee brought them forth out of the land of Egypt. For they went and serued other gods, and worshipped them: gods whom they knew not, and whom hee had not giuen vnto them. And the anger of the Lord was kindled against this land, to bring vpon it all the curses that are written in this booke.*] vers. 14, 15, 16, 17. According to this obseruation wee may iudge of the state of the Christian Church, ruinated in the East by Saracens and Turkes, ouerrun in the West by Goths, Vandals, & other Northren Nations, then when pure Religion was corrupted by Sects and Heresies, by superstitious abuses brought into the worship of God, especially into the Sacrament, more and more polluted by abominable vanities, by pride and contention among the Bishops, by negligence in the inferiour Clergy, by turning Religion into regular hypocrisie, each one serning God after the statutes of *Ahab*, and decrees of the house of *Omri*, I meane, after the rule of his new deuised order, but not according to that rule prescribed in the Word, whereby alone all must walke that looke for peace

vpon

vpon themſelues and the Iſrael of God. When thus by ſuperſtition, profaneneſſe, impiety, and all filthy corruptions in doctrine and manners, the name of Chriſtian became euen to be a diſhonour vnto Chriſt, God dealt with them as before hee had done in the Iewiſh Church, deliuering them ouer into the hands of cruell enemies, who vexed and ſpoiled them on euery ſide. But what ſhall wee ſay vnto Churches reformed and purged from the leauen of ſuch corruptions? may we apply this rule vnto them? Yea wee muſt euen in theſe dayes of diſtreſſe and trouble, wherein God daſheth the nations of the earth together, breaking them one vpon another like earthen veſſels. Now that the Kingdomes of the earth are ſhaken, and the Church of God perſecuted and afflicted with fire, ſword, and deſolation; Wee that are yet but paſſengers, going on in quiet by the way, cannot but behold and bewaile her ſorrow, which ſitteth vpon the ground, weeping ſore in the night for theſe miſeries that are come vpon her. Oh that our heads were full of water, and our eyes a fountaine of teares, that we alſo could weep day and night for the ſlaine of the daughter of Zion! But now if wee ſtand ſtill and wonder, and enquire [*How doth the City ſit ſolitary that was full of people? how is ſhee become a widow? ſhee that was great among the Nations, & a Princeſſe among the Prouinces, how is ſhee become tributary?*] Heare what anſwer her ſelfe will make: [*The * yoke of my tranſgreſſions is bound by his hand, they are wreathed and come vp vpon my necke:*] therefore it followes, [*he hath made my ſtrength to fall, the Lord hath deliuered mee into their hands, from whom I am not able to riſe vp.*] And againe, [** The Lord is righteous, for I haue rebelled againſt his commandements: Heare I pray you all people, and behold my ſorrow, my virgins and my young men are gone into captiuitie.*] And againe, [** Behold, O Lord, for I am in diſtreſſe, my bowells are troubled, my heart is turned within me: For I haue grieuouſly rebelled.*] Yea this is it. Tis the ſinnes of a Church that kindle a fire in her palaces; Her ſinnes that ſharpen our enemies ſword to the ſlaughter,

Lam. 1. verſ. 1.

* Verſ. 14.

* Verſ. 18.

* Verſ. 20.

Her ſinnes that deſtroy her ſtrong hold, and make the rampart and the wall to lament and languiſh together. Let vs not here cry out vpon men, complaine vpon Princes, blame we know not whom, nor for what; as if all had beene well, had they done, or would they doe as we haue contriued it: but lay we the blame where the fault is, and ſay we, That they be the ſinnes of the Church that kept good things from her, and brought euill vpon her. And be we ſtill ſighing in ſilence, for tis the Lord hath done this; euen he hath done that which he had deuiſed; he hath couered the daughter of Zion with a cloud in his anger, and caſt downe from heauen to earth the beauty of Iſrael. Indeede Reformation is a glorious name; a Church reformed and reſtored vnto purity of doctrine and diſcipline, is a glorious ſociety. But its one thing to haue Gods pure worſhip eſtabliſhed by Law, another thing to haue it ſettled in mens hearts, and obſerued in their practiſe. The doctrine of a Church may be pure, the Sacraments rightly adminiſtred, the gouernment duely ordered; and yet God may bee highly diſhonoured by that Church, when that which is well appointed is not yet well vſed. This is haply the Corinthians caſe here in the Text; they did not, for ought we can proue, peruert the Inſtitution of the Sacrament, adding or omitting any thing materiall to the eſſence thereof: but yet they diſpleaſed God in the celebration of it, becauſe they obſerued the outward forme, but with irreligious and graceleſſe hearts, making to themſelues no ſpirituall benefit at all. So is it with any Church wherein purity of Doctrine, Sacraments, and Diſcipline is maintained, but this forme of godlineſſe is without the power of it, no fruits thereof appearing in mens obedience vnto the Goſpell. I ſpeake not this to accuſe our brethren, but to warne our ſelues. They feele the ſmart, and, no doubt, doe know their ſinnes. Our duety is to pray for them, that God would ſpeake peace to his people in their affliction, and reſtore vnto them ioy of heart for the daies of mourning which they haue ſeene. Well, lets pity them, and

Lament. 2.

and looke we to our ſelues, whoſe priuiledges and bleſſings are as many as theirs, and our ſinnes haply more. Be we inſtant in prayer, that God will pardon the deformities of our reformed Church; I meane the neglect of his Worſhip, the contempt of his Word, the ſcorning of his Miniſters, the profanation of the Sacraments, the deſpiſing of gouernment, the ſchiſmes and diſcords amongſt vs, the profaneneſſe of mens liues, the Infidelity, Atheiſme, Pride, Intemperance, Iniuſtice, with ſuch corruptions as diſgrace Chriſtian Religion, diſcredit our moſt Chriſtian Church, diſhonour God, and prouoke his wrath againſt the Land. Tis not the power of an enemy, the conſpiracy of Ieſuites, the malice of hell that ſhall endanger vs, if our ſinnes doe not fight more powerfully againſt vs, than the force or craft of any aduerſary. Spare then O God thy people, and be mercifull to the iniquities of the remnant of thine heritage. Pardon our ſins and helpe vs graciouſly. So ſhall thy bleſſing alwaies continue vpon the head of thine anointed, thy fauor vpon his poſterity, thy peace vpon this Church, and proſperity vpon thy people. I haue but one word more to ſay, and I haue done; and that is,

Vſe 2. For exhortation, that we would put in practice what we know touching this point. Profaneneſſe in matters of Gods worſhip bring temporall and eternall puniſhments vpon a man. Apply this to that condition wherein thou art, whether aduerſity or proſperity. If affliction be vpon thee, on thy body, thy ſoule, thy name, thy eſtate, thy friends, come to ſcrutiny, & make ſearch where and what thy ſinne is. Say with thy ſelfe, Doe not I neglect ſome parts of Gods worſhip? doe I not vſe others carelesly? Where thou findeſt the fault, repent of it, amend it ſpeedily, and ſo God will remoue his rod from thee, and in due time make thy paths proſperous. But if they be ſo already, and thou deſireſt to haue thy peace continued vnto thee, here learne the way to enioy comforts, and preuent many ſorrowes. Attend diligently vnto the worſhip of God, do not ſlubber it ouer, doe him ſeruice, and doe it faithfully,

elſe tis no ſeruice but ſloath. Heare the Word, but attentiuely, and mixe it with faith; pray, but feruently; faſt, but vnlooſe the bonds of wickedneſſe; receiue the Sacrament, but fruitfully. Doe not theſe things as common buſineſſes, goe not to Church as thou wouldeſt goe to thy chamber, preach not, nor heare a Sermon as thou wouldeſt doe an Oration, pray not to God as thou wouldeſt ſpeake to a man, come not to the Lords Table as to an ordinarie repaſt. Put on other affections and thoughts in ſacred, than thou doſt in ciuill buſineſſes: aduiſe thy ſelfe before thou meddle with them; in doing of them ſtirre vp thy heart to a regard of God with whom thou haſt to do; if thy ſoule, whoſe well or ill fare depends much vpon theſe things. Know that it is no light matter to mocke God to his face, to come before him with the body, and draw neere with the lippes, but turne from him in thy heart, to make a ſhew of regarding him, but indeede to ſleight him. Remember *Salomons* rule, [*Take heede to thy foote, &c.*] *Eccleſ.* 5. 1. when thou goeſt to the Houſe of God, *i.e.* to performe any worſhip to him, take heede to thy footing, be aduiſed whereabouts thou goeſt, [*and be more neare to heare,*] that is, to obey Gods will declared vnto thee in his Word, [*than to offer the ſacrifice of fooles,*] *i.e.* to obſerue the ceremony and outward worſhip, without obedience and inward grace; as fooles doe, who thinke by ſuch ſeruice they pleaſe God, whereas in ſo doing, they doe euill and ſorely offend him. Only this ſpirituall ſeruice in faith and obedience is acceptable; all other without this is vaine, neither pleaſeth God nor profits vs. This doing wee ſhall haue good proſperity, prouiding well for our comfort in this life, in the eſcape of many euils that profaneneſſe would bring on vs, and alſo for our happineſſe in the world to come.

Thus much bee ſpoken touching the puniſhment of the ſinne of Vnworthy receiuing; namely, that by ſo doing men runne them into hazzard of temporall and eternall iudgements, in this 29. verſe. I now proceed vnto the 30. verſe, wherein the Apoſtle ſhewes vnto the Corinthians

the

the danger of their profanation of the Sacrament, by a particular inſtance of their preſent miſerable condition, wherein they now were by reaſon of ſuch their offence. What hee had ſpoken generally touching all vnworthy Communicants, that they eate and drinke damnation vnto themſelues, he declares to be moſt true in all reall experiment among themſelues, in the word of the 30. verſe.

[*For this cauſe, many among you are weake, and ſicke, and many ſleepe.*] See p. 69.

They needе not looke farre for a proofe, let them but turne home their eyes vpon themſelues, they might ſee apparent markes of Gods anger againſt them, for their ſinnefull abuſe of the bleſſed Sacrament. The weake and ſickly bodies, the dead carkaſſes of ſo many amongſt them, were witneſſes ſufficient that God was highly diſpleaſed at them for profaning his holy Table. The words fall into two parts. Firſt, a Cauſe [*For this cauſe*] διὰ τοῦτο, for this matter; namely, a ſinne before mentioned, for not diſcerning the Lords Body in the Sacrament. Secondly, an effect, and that is a particular puniſhment, deſcribed 1. by the perſons vpon whom tis inflicted, The Corinthians; and that not one or two, but many there were that ſuffered it [*Many among you, &c.*] 2. by the qualities and degrees of this puniſhment, tis Bodily vpon the outward man, in three degrees, Weakneſſe, Sickneſſe, and Death. [*Many are weake*] (ἀσθενεῖς) and ſicke (ἄῤῥωστοι) and many ſleepe (κοιμῶνται) *i. e.* are dead. Of theſe briefly and plainely.

[*For this cauſe.*] The Apoſtle here admoniſheth them of that, which of themſelues they would not eaſily haue thought of. God puniſheth them, yet ſtill they profane the Sacrament; and why? they are not aware that thoſe plagues were ſent of God for that their ſin. Therfore the Apoſtle points out vnto them the true cauſe of all their miſery, [*For this cauſe*] ſaith he, are yee puniſhed; whatsoeuer elſe they might vainely imagine, twas their abuſe of the Lords Supper that drew on all that miſchiefe. To teach vs, That

[Many men are punished, who yet are ignorant of the cause why they are punished.]

Naturally we are all children of darkenesse, and, like men in the darke, we know not by whom, nor wherefore wee are smitten. When God strikes vs for sinne, Satan deales with vs as the Iewes with Christ, blindfold him, and then bid him prophesie who smote him. So in afflictions, wee commonly grope as blinde men, ghessing at this cause, and that, but seldome fastening on the right. It is the great vnhappinesse of our ignorant and corrupted mindes, neuer to know aright our friends or our foes; and tis the policy of Satan to delude our iudgements by carnall reasoning, that when God afflicts vs to bring vs to repentance, wee should yet then doe more and more wickedly, by not seeing nor amending the sinne for which wee are punished; that so by sinne we might be brought into misery, and by misery our sinne might be yet increased. This note serues vs vnto a double vse:

1. To let vs vnderstand, what, among other, is one true cause of mens Vnprofitablenesse vnder the afflicting hand of God. Hence their murmuring, and impatience, and want of reformation, because they do not rightly discerne the cause, wherfore this or that punishment lies vpon them. Creatures accustomed vnto darkenesse, are of all other most fierce and furious; as beasts of prey: so men abiding in the darknesse of corrupted nature, haue brutish and fell affections, full of rage and wrathfulnesse; when they are prouokt by any smart and paine, they fly vpon God, and man, and all that comes next to hand, hoping to rid themselues of their afflictions, not by a reformation, but by reuenge. But when once such men are brought forth into the light, they grow tamer; then they see the foulenesse of their offences, how much euill they haue done, yet how little they suffer in comparison; whence they truely iudge, that tis vnreasonable to murmure against God, who hath so great reason to chastice them.

2. To teach vs what iust cause there is, that we should be

bee corrected of God, to the end, wee may come to the knowledge of our ſelues. Indeede corrections of themſelues cannot doe this; tis the Word and Inſtruction that brings vs to knowledge of our eſtates. But ordinarily inſtructions pierce not, till corrections haue ſharpened them. A man that liues at peace and hearts-eaſe, is apt to paſſe by rebukes with very little notice of them, perhaps with contempt, becauſe he iudgeth himſelfe well: but when chaſtiſements haue ſoftened the heart, and awakened the conſcience, then rebukes haue a keener edge, and they wound deeply. Wherefore *Salomon* ſaith excellently, *Prou. 6.23.* [*The commandement is a lanterne, and inſtruction a light: and corrections with inſtruction are the way of life.*] Inſtructions are the light that guides vs in the way; but corrections ioined with them, doe quicken our eye-ſight, and make vs heedfull to follow the directions of the Word. It is with man in this caſe, as with dogges and other vnreaſonable creatures, (for euery man borne, is, as *Iob* ſpeakes, like a wild Aſſe colt) which when they are punniſhed for any fault, wee vſually bring them vnto the ſight of that thing, wherein they haue done it, elſe theyle neuer amend it. Such is our dulneſſe in diſcerning of our faults, that we ſeldome acknowledge and amend them, till correction haue made vs looke about vs, and learne that which inſtruction alone could not teach vs. [*It is good for me,* ſaith the Prophet *Danid, that I haue beene afflicted, that I might learne thy Law.*] Had he not beene taught it before? Yes, but *Vexatio dat Intellectum,* Aduerſity was a better Schoolmaſter than Inſtruction, and that makes him now to heed, what before hee attended not. Wherefore when Gods hand is any time heauy vpon vs, let this bee our firſt care, that [*Euery one know the plague in his owne heart,*] as *Salomon* ſpeakes, 1. *King* 8.38. This knowledge of the ſinne is the firſt ſtep to repentance, and that is the only way to eſcape the puniſhment. Let vs imitate the Church in the third Chap. of the *Lamentations*, firſt lay downe this as a generall concluſion, That ſinne brings affliction, [*Wherefore doth a* Pſal. 119 71.

liuing

liuing man complaine, a man for the punishment of his sinnes?] verse 39. Thence goe to a particular application to our selues, entering into a serious consideration of our owne waies, to finde the sinne for which we are afflicted, [*Let vs search and trie our wayes, and turne againe vnto the Lord. Let vs lift vp our heart with our hands vnto God in the heauens. Wee haue transgressed, and haue rebelled, and thou hast not pardoned, &c.*] verse 40, 41, 42. Without this course obserued, there is nothing to be expected from a man in affliction and misery, but only sullen and vniust complaints, with stubborne continuance in his sinne. He will blame God, and curse men, crie out vpon the malice of Satan, the malignity of the Starres, the vnhappy concourse of second causes, he will finde fault with all things, and that mostly which is least to be blamed, not considering meane while that his sinne hath procured all this vnto him. [*Why criest thou in thine affliction?*] saith God to the Iewish Church, *Ier.* 30. 15. complaining bitterly of her miserable estate, Why criest thou? What doest thou complaine to no purpose? If thou wilt grieue at any thing, grieue for thy sinne, neuer looke to cure thy sorrow, till thy sinne bee cured; for so it followes, [*Thy sorrow is incurable for the multitude of thine iniquitie: because thy sinnes were increased I haue done these things vnto thee.*] Now to auoid this mischiefe, obserue a few directions, which may help vs to finde out our sinne when we lie vnder punishment: they are these,

1. Diligent meditation in the Word, whereby wee shall learne what are the sinnes that goe before such and such punishments; whereunto wee must ioyne humble praier vnto God for wisedome to discerne of our owne corrupt hearts and liues: that so by the sight of the Word, and assistance of the Spirit, wee may follow the search till wee finde out the malefactor. When the Israelites were beaten by the Canaanites at Ai, and that they were ignorant for what offence that disaster happened to them, *Iosh.* and the Elders betake them to fasting and prayer before the Arke. After that, God saith to *Iosh.* [*Get thee vp,*

where-

wherefore lieſt thou thus vpon thy face? Iſrael hath ſinned, Ioſh. 7.20.21. Twas *Achans* priuy theft of execrable goods that had troubled all Iſrael: till that be expiated, God will not bee with them any longer. Let vs doe the like when any vnknowne ſinne troubles vs, when our bodies are diſtempered, our eſtates vexed, our conſciences diſquieted, and we know not well wherefore: Fall we downe before the Arke, goe to the Word & Praier, aske counſell of God, and hee ſhall diſcouer vnto vs what is that *Achan*, what the ſecret accurſed ſinne that workes vs all this woe.

2 Conſider wee diligently the quality of the puniſhment it ſelfe; for the rule holds true very commonly, that God puniſheth men in the ſame kinde wherein they offend. Whence it will be eaſie, by the puniſhment to iudge of the ſinne: If a Land be ſmitten with a famine of bread, is it not becauſe plenty hath bred luxury? If with a famine of the Word, was it not becauſe it was entertained with diſobedience and contempt? if with pouerty, tis becauſe riches bred vices: if *Dauid* defile his neighbours wife, ſo ſhall *Abſolom* deale with his owne concubines; if he murder *Vriah*, ſo ſhall *Abſolom* doe to *Amnon*, and ſeeke to doe the ſame to his father. Is a man vexed with diſobedient children? tis likely himſelfe was ſo to his owne parents: if friends bee vnfaithfull to thee, haſt not thou beene ſo to thine? or haſt thou not made fleſh thine arme, and put more truſt in them, than God? Is diſgrace fallen vpon thee, and waſt thou not proud before? Doe thy gifts of minde or body decay, and is it not becauſe thou art high minded, vnthankefull to God, and ſcornefull of meaner men? In ſhort, looke vnto the puniſhment, and conſider it duely; we ſhall commonly finde, that in the ſame, or ſome other kinde neerly proportionable, as we haue done in ſinning, ſo God hath done to vs in puniſhing.

Men ſharpliest puniſhed for thoſe ſinnes they haue committed with greateſt pleaſure and ſecuritie.

3. Obſerue aduiſedly the inditements, which at ſuch a time thy conſcience ſhall bring-in againſt thee. Conſcience is a faithfull Regiſter, and what euer drowſineſſe may poſſeſſe it in times of peace, yet ſo ſoone as its netled and

ſtung with the feare of approaching iudgement, or the ſenſe of preſent ſmart, it growes very clamorous, and will giue vs information touching our eſtate, both true enough and loud enough, if we liſt to heare and obſerue what it ſaith. If a ſtorm be toward, the ſea quickly foretokens it by its working and change of colour. And in corrupt bodies the leaſt alteration of the weather, breedes a diſtemper in them. So doe all outward changes, whether felt or feared, worke ſtrange alterations in the ſoule thats tainted with the guilt of any foule tranſgreſſion. Then be ſinnes that were almoſt forgotten, all muſtered vp together, and brought to a freſh remembrance, as if done but yeſterday: and if wee doe attentiuely marke what Conſcience then pleads againſt vs, we ſhall heare it ring in our eares ſuch voices as theſe, Loe, ſeeſt thou not iudgement ready now to take hold on thee for ſuch a ſinne, at ſuch a time committed? And thou beeſt remembred, once thou committedſt ſuch a ſecret abomination, now ſee God puniſheth thee for it openly: So many yeares agoe ſuch a villany was done by thee, now at laſt God hath met with thee for it. Admirable is the worke of Conſcience in this regard, and very remarkeable in the brethren of *Ioſeph*: They had ſold their brother, and couſened their father, and all was huſht vp for a long time, After they goe downe to Egypt. they are roughly vſed there by their vnknowne brother, impriſoned as Spies, no entreaties nor apologies will ſerue their turne. Now their ſinne reuiues, and their brother *Ioſeph* comes into their mindes; they cannot keepe it in, their traiterous and vnmercifull vſage of their poore brother ſwels in their conſciences, and burſts forth at their tongues: they cannot take ſo much time as till they be all in priuate, but euen in *Ioſephs* preſence they muſt out with it, [*Wee haue ſinned againſt our brother, &c.* —— *therefore is this trouble come vpon vs.*] *Gen.* 42.21. So *Iob* in his elder yeares, when he fell into thoſe great calamities, though a holy and good man, yet confeſſeth that he ſmarted for the ſinnes of his youth, [*Thou writeſt bitter things againſt mee,*

and

and makeſt mee to poſſeſſe the ſinnes of my youth] ſaith he, *Iob* 13.26. Sinne may be ſoone committed, but tis not ſo ſoone forgotten: God remembers it, and Conſcience regiſters it, and an hundred yeares after the fact done, a man may heare on't againe, to his woe and griefe.

By theſe three directions well obſerued, wee may ſpeedily attaine the knowledge of our ſinne, for which, at any time, Gods puniſhing hand lies vpon vs: that ſo knowing where the diſeaſe lieth, we may with ſpeedy ſucceſſe apply the medicine of Repentance, and true Reformation. And ſo much of this point. I goe forward.

[*For this cauſe many are weake.*] For the abuſe of the Sacrament, in not diſcerning the Lords Body, God plagued them in their own bodies with diſeaſes and death. Hence the concluſion is, That

[The abuſe of ſpirituall good things, cauſeth loſſe of bodily and temporall good things.]

This is agreeable to reaſon and equity, That where the greater good is deſpiſed, there men ſhould bee puniſhed with depriuation of that good, which is leſſe in worth, but more in their eſteeme; to the end, that by the want of this, they might learne to haue a better regard vnto the other. They that abuſe ſpirituall good things, will much more abuſe corporall good things: Wherefore God at once both preuents their ſinne in theſe, by taking them away, and alſo puniſheth their ſinne in thoſe, by ſuch a depriuation of theſe. Beſides, it is the nature of ſinne, as it infects the ſoule, ſo it hurts the body, and all externall good things. *Adams* abuſe of the forbidden fruit, brought deſtruction vpon his ſoule, and death vpon his body, and a curſe vpon all the world, which God had giuen him as his patrimony and inheritance. No leſſe dangerous is the abuſe of the commanded fruit (that we ſo call Ieſus Chriſt, the Tree of Life) in the Sacrament. They that eate it worthily, feed therby both ſoule and body; they that profanely vſe it, bring deſtruction vpon both. Godlineſſe, ſaith the Apoſtle, hath the promiſes of this life, and that which is

to come;] and therefore on the contrary, Vngodlineſſe hath the threatnings of both. [My ſonne, let thine heart keepe my commandements,] ſaith *Salomon, Prou.* 3. 1. If he doe it, they ſhall bring him increaſe of dayes, proſperity, fauour in the ſight of God and man, health to his nauell, and marrow vnto his bones, with abundance vnto his barnes and winepreſſes, as it followes in the next verſes of that Chapter. So on the other ſide, where God is diſobeyed, his Word and Ordinances deſpiſed, there nothing thriues well, neither for body, nor name, nor goods, but ſinne, like a blaſting winde, makes all to wither, and fade away like a leafe. This may leſſon vs two things:

1. That if we would haue our bodies and liues to be precious in Gods account, we learne our ſelues to make precious account of his ſeruice and holy ordinances. If wee contemne the ſacred Body and Bloud of Chriſt, and make no reckoning of his death, it is but iuſt with God to giue vp our vile and ſinnefull bodies to bee as dung for the earth, that ſickneſſe ſhould conſume vs, and the graue haue dominion ouer vs.

No maruell if we be left in bodily weakneſſes, when we labour not to feele the ſtrengthening power and comfort of the Sacrament in our ſoules. If we diſhonour God in deſpiſing his Word, and Sacraments, and Miniſters, tis equall that he ſhould poure contempt vpon vs, and giue vp our names for a reproach vpon earth. They only can expect that God ſhould haue a tender regard of their liues, and health, and credit, and other good things they enioy, who haue themſelues a dutifull reſpect of his glory, and doe with all thankfulneſſe & good conſcience, receiue and vſe the fauours and meanes of grace he beſtowes on them.

2. This ſhewes the cauſe, why many times thoſe that profeſſe true Religion, fare worſe than others, in regard of ſo many troubles and afflictions as betide them more than others. The reaſon is, becauſe as the ſpirituall good things which God beſtoweth on his Church, are greater than any other fauours which he imparts vnto other men; ſo is their

their abuſe of them more highly diſpleaſing vnto God, than others contempt of more inferiour fauours. But of this I haue ſpoken largely vpon the 29 verſe, therefore I doe but name it now. To proceed,

[*Many among you are ſicke, &c.*] *Many:* The ſinne of profaning the Sacrament, was not a particular priuate ſin of ſome one or few among the Corinthians; but it was a publike diſorder, and a common fault of the greateſt part. Now accordingly, the puniſhment lights not vpon a few, here and there one, but vpon Many: as there were many that had ſinned. But yet touching the community of theſe iudgements vpon the Corinthian Church, it is to be noted, that they were not ſuch iudgements as came indifferently vpon the City of Corinth. For then they might haue replyed, that theſe ſickneſſes and death came not vpon them for their profanation of the Sacrament, ſeeing they lighted as well vpon the reſt of the Idolatrous Citizens. Wherefore as the ſinne was peculiar vnto the Chriſtians that were in Corinth, ſo alſo were theſe puniſhments, in ſome ſpeciall extraordinary manner, inflicted on them; whereby it appeared, that God ſingled them out in ſpeciall for their foule prophanation of his moſt holy worſhip. The practicall concluſion hence is, That

[Common ſins haue common puniſhment.]

When the Vlcer is ſpread ouer the whole body, a Plaiſter is ill applied but vnto one part. Where God comes to cure, hee fits his medicine to the diſeaſe; and where hee comes to kill, his conſuming wrath runnes ſo farre as doth the ouerflowing of iniquity in that place, wherewith hee hath to deale. If hee be to puniſh a whole world, after he hath prouided for the ſafety of his Church, all the reſt periſh to the laſt man. If he be to deſtroy a Sodome, wherein there is not one righteous, they ſhall die euery mothers ſonne of them. This may teach vs a twofold leſſon:

1. That if we will eſcape from common plagues, we learne to line free from common ſinnes. Let vs not partake with others in their ſinnes, leſt wee alſo ſhare with

them in their punishments. [*Flee out of the middest of Babel, and deliuer euery man his soule, be not destroyed in her iniquity*] saith the Prophet *Ieremy*, Chapt. 51. 8. vnto the Iewes residing at Babylon in Chaldea. [*Goe out of her my people, that yee be not partakers of her sinnes, and that yee receiue not of her plagues,*] saith the voice from heauen vnto the godly, abiding in the mysticall Romish Babylon. Let vs now follow this admonition, and withdraw our selues from amongst all vngodly persons in the world; not in place, for then wee must goe out of the world: but in our loue and practice of their wicked doings, that in nothing we haue fellowship with the vnfruitfull workes of darkenesse. How shall wee doe this, yee will say? The best way we can follow, is this, Learne to mourne for common sinnes, and so thou shalt bee sure to liue free from them. Put on that holy affection which was in *Dauid*, Let thine eyes runne with riuers of waters, because men forsake Gods Law. Make not thy selfe sport with other mens sins; but when thou lookest on them, let thine eye breake thy heart with godly sorrow, for the Irreligious contempt of Gods Word and Worship, the pride, the excesse, the oppression, the swearing, the drunkennesse, that fills euery corner of the Land. If there be any sparke of true loue to the Church and State wherein thou liuest, if any pity of the soules of thy brethren, let it grieue thy soule to see men post madly vnto destruction, and weepe in secret to see the measure of iniquity rising vp to the brimme, to the hastening of destruction vpon Church and State. Be a mourner in Zion, and so escape the punishment of the sinners in Zion; that when feare and confusion takes hold on them, thou maist be * marked out to safety and deliuerance. Other meanes to prouide for thy welfare in common calamities, there is none at all. As for such as will continue to be as bad as the worst, and yet hope, by fineneſſe of wit and policy, to speed as well as the best, let such scornfull men, and mockers of Gods counsell, read with attention that excellent place, *Esa.* 28. 14. *& seq.* where they may see such their vaine confidence

Psal. 119. 136.

* Ezek. 5. 4, 5, 6.

confidence pulled downe to the duſt, in the example of others that haue likewiſe truſted to it, & bin confounded.

2. Wee learne hence what to iudge of any Chriſtian Church, when once corruptions grow common and ouerſpreading all. If God begin once to take in hand to puniſh ſuch a Church, will it be, thinke you, ſome light touch, and eaſie affliction? Nay, *Flagellum inundans*, an ouer-flowing ſcourge is then to be expected, a ſcourge that ſhall goe thorough euery quarter of the Church, to whip out from thence thoſe that haue polluted & defiled it by their abominations in euery place. Theſe Corinthians were but a poor handfull of people, newly drawn out of Gentiliſme, in one no very great City, yet ſee how ſharply the Lord deals with them for this one abuſe of the Sacrament. Many of thoſe, that in all were but a few, are ſeuerely puniſhed for it. What then, or how ſore will be the puniſhments of ſuch Churches, which haue flouriſhed in largeneſſe of extent, abundance of peace, glorious light and liberty of the Goſpell ſo long, wherein yet the fruits of Obedience, worthy of ſo vnſpeakable mercies, are not to be found? Iudgement is alreadie begun at the houſe of God, and we cannot but with bleeding hearts bewaile the wofull deſolations come vpon ſome, and the vtter ruine threatned vnto all forraine Churches. Oh my beloued brethren, let vs pray daily and feruently, that the Lord would now ſay to his deſtroying Angell, It is ſufficient, Hold now thy hand. That he would make wars to ceaſe vnto the ends of the earth, that hee would giue peace to them his people who want it, that he will continue peace to vs his people that yet enioy it. That the cup of his furious indignation, whereof ſo many nations of the earth haue beene made to drinke, may not paſſe ouer vnto vs; but the dregges thereof, if any remaine, may rather bee poured out vpon the nations that know him not, nor call vpon his Name: but amongſt vs for euer may his Goſpell flouriſh, vpon vs bee his peace and protexion vnto the worlds end. Amen, O Lord, for thy Son Chriſts ſake. I come to the laſt words.

[*Many*

[*Many weak, & sick, & many sleep.*] Here is the punishment in the three degrees of it: 1. Weaknesse, *viz.* the first languishing of the body, and inclination vnto diseases: 2. Sicknesses, the next degree, when diseases had fully seazed on the body: 3. Death, the last degree & complement of both the former. Now of the two first degrees, which were the lesser euills, the Apostle saith, that πολλοὶ *Multi*, Many were afflicted with them: but of the third, the greater euill, namely, Death, he alters the word, and saith, ἱκανοὶ κοιμῶνται, *Satis multi*, not a few were dead, though not so many as weake and sicke. From this diuersity in these punishments, obserue we in the last place, That

[God in punishing man for sin, orders his punishments differently, according to the quality of the offence, and party offending.]

Some sinnes are of deeper dye than others, and require more washing to scoure them off. Some are like vnto humours settled in the body, wch require stronger potions to purge them out: others be as some infirmities newly falne vpon the body, which are cured by medicines of weaker ingredients.

As when men haue made a bargaine, they will haue earnest, or so to confirme it; so is the Sacrament to confirme the Couenant.

FINIS.